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THE TRAVELS OF *CYRUS.*

In Two Volumes.

To which is annex'd,

A DISCOURSE UPON THE

Theology *and* Mythology *Of the ANCIENTS.*

By the *Chevalier* Ramsay.

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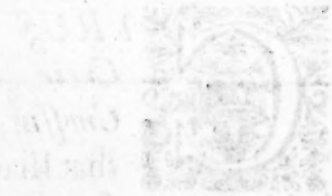

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THE

TRAVELS

OF

CYRUS.

BOOK VI.

CYRUS ſoon arriv'd in *Crete*, and went ſtrait to *Cnoſſus*, the Capital of that Iſland, where he beheld many ſtately Edifices. The moſt wonderful of them all, were

the famous Labyrinth made by *Dædalus*, and a Temple of *Jupiter Olympius*. The *Cretans* repreſented that God without Ears, to denote that the Sovereign Lord of the Univerſe has no need of bodily Organs to hear the Complaints and Prayers of his Creatures *.

This magnificent Building ſtood within a large Encloſure, in the midſt of a ſacred Wood. The Entrance into it was through a *Portico* of twenty Pillars of Oriental *Grenate*. The Gate was of Braſs, finely carv'd. Two large Figures adorn'd the Portal, the one repreſenting *Truth*, the other *Juſtice*. The Temple was an immenſe Arch, which let in the Light only above, in order to hide from the Eye all Objects abroad, except the Heavens. The inſide was a Periſtyle of *Porphyry* and *Numidian* Marble.

* Plut. *of* Iſis & Oſiris.

At

At certain Diſtances one from another, were ſeveral Altars conſecrated to the Celeſtial Gods, with the Statues of Terreſtrial Divinities between the Pillars. The Dome was cover'd on the outſide with Plates of Silver, and adorn'd on the inſide with the Images of Heroes, who had been deify'd for their Merit.

Cyrus enters this Temple. The Silence and Majeſty of the Place fill him with Awe and Reſpect. He proſtrates himſelf, and adores the Divinity preſent. He had learnt from *Zoroaſter*, that the *Jupiter* of the *Greeks* was the ſame with the *Oromazes* of the *Perſians*, and the *Oſiris* of the *Egyptians*.

He then caſt his Eye over all the Wonders of Art which were to be ſeen in this Place. He was leſs ſtruck with the Richneſs and Magnificence

of the Altars, than with the Nobleneſs and Expreſſion of the Statues. As he had learnt the *Greek* Mythology, he could eaſily diſtinguiſh all the Divinities by their Attributes, and diſcern the Myſteries of Religion, in the allegorical Figures which were before him.

That which drew his Attention more eſpecially, was, that each of the Celeſtial Deities held in his Hand a Tablet of maſſy Gold, upon which were written all the exalted Ideas of *Minos* in Religion. They were the Anſwers which different Oracles had given that Lawgiver, when he conſulted them about the Nature of the Gods, and the Worſhip they requir'd.

Upon that of *Jupiter Olympius* were to be read theſe Words: *I give Being, Life and Motion, to all Creatures**.

tures *. *No one can know me but he who ſeeks to reſemble me* ‡.

Upon that of *Pallas*; *The Gods make themſelves known to the Heart, and conceal themſelves from thoſe who endeavour to comprehend them by the Underſtanding alone* †.

Upon that of the Goddeſs *Urania*; *The Divine Laws are not Chains to fetter us, but Wings to raiſe us to the bright* Olympus ††.

Upon that of the *Pythian Apollo*, was this antient Oracle: *The Gods take leſs Delight to dwell in Heaven, than in the Soul of the Juſt, which is their true Temple* †‡.

While *Cyrus* was meditating on

* See the Diſcourſe p. 37.
‡ *Plato*'s *Timæus*. † Ibid.
†† *Plato*'s Banquet. †‡ *Hierocles* on the Golden Verſes of *Pythagoras*.

the ſublime Senſe of theſe Inſcriptions, a venerable old Man enters the Temple, proſtrates himſelf before the Statue of *Harpocrates*, and remains there a long time in profound Silence. *Cyrus* ſuſpects it to be *Pythagoras*, but dares not interrupt his Devotion, and continues to read what he ſees written upon the golden Tablets.

Pythagoras, (for it was he,) having paid his Homage to the Immortals, riſes, and perceives the two Strangers. He imagines, that in the Air and Mien of *Cyrus*, he ſees the ſame Marks which *Solon* had deſcrib'd, when he gave him Notice of the young Prince's Departure for *Crete*. He accoſts him with a Salutation, makes himſelf known, and quickly underſtands that it is *Cyrus*.

The *Samian* Sage, that he might no longer interrupt the Silence, which ought

ought to be obſerv'd in a Place dedicated to the Adoration of the Immortal Gods, led *Cyrus* and *Araſpes* into the ſacred Wood adjoining to the Temple.

Cyrus then ſaid to him, 'That 'which I have ſeen upon the golden 'Tablets, gives me a high Notion 'of your Religion: I have made 'haſte to come hither, not only to 'be inſtructed in the Laws of *Mi-* '*nos*, but to learn from you the 'Doctrine of *Orpheus* about the 'Golden Age. I am told, that it 'reſembles that of the *Perſians*, con- 'cerning the Empire of *Oromazes*, 'and that of the *Egyptians*, relating 'to the Reign of *Oſiris*. 'Tis a 'Pleaſure to ſee the Traces of thoſe 'great Truths in all Nations. 'Vouchſafe to unfold to me your 'antient Traditions.

'*Solon*, reply'd *Pythagoras*, ac- 'quainted

'quainted me with your Departure 'for this Iſland. I was going to '*Croton*, but I have put off my 'Voyage, to have the Pleaſure of 'ſeeing a Hero, whoſe Birth and 'Conqueſts have been foretold by 'the Oracles of almoſt all Nations. 'I will conceal nothing from you of 'the Myſteries of Wiſdom, becauſe 'I know that you will one Day be 'the Lawgiver of *Aſia*, as well as 'its Conqueror.'

After this they ſat down near a Statue of *Minos*, which was in the midſt of the ſacred Wood, and the Philoſopher rehears'd to them all the Mythology of the firſt *Greeks*, making uſe of the poetick Style of *Orpheus*, which by its Paintings and Images render'd ſenſible the ſublimeſt Truths.

'* In the Golden Age, the Inha-

* See the Diſc. p. 93, &c.

'bitants

'bitants of the Earth liv'd in a per-
'fect Innocence. Such as are the
'*Elyſian Fields* for Heroes, ſuch was
'then the happy Abode of Men.
'The Intemperances of the Air, and
'the War of the Elements, were
'unknown. The North Winds were
'not yet come forth from their deep
'Grotto's. The Zephyrs only en-
'liven'd all Things with their ſoft
'and gentle Breezes. Neither the
'ſcorching Heats of Summer, nor
'the Severities of Winter, were ever
'felt. The Spring, crown'd with
'Flowers, and the Autumn, loaded
'with Fruits, reigned together. Death,
'Diſeaſes and Crimes, durſt not ap-
'proach theſe happy Places.

'Sometimes theſe firſt Men, re-
'poſing themſelves in odoriferous
'Groves, upon the ever-verdant
'Turf, taſted all the pureſt Plea-
'ſures of Love and Friendſhip. Some-
'times they ſat at the Table of the
'Gods,

'Gods, and were feaſted with *Nec-*
'*tar* and *Ambroſia*; at other times
'*Jupiter*, attended by all the Divi-
'nities, harneſs'd his wing'd Chariot,
'and conducted them above the Hea-
'vens. The Poets have not cele-
'brated, nor known that higheſt
'Place. It was there that Souls be-
'held Truth, Juſtice, and Wiſdom
'in their Source. It was there that,
'with the Eyes of the pure Spirit,
'they contemplated the firſt Eſſence,
'of whoſe Brightneſs, *Jupiter*, and
'the other Gods, are but ſo many
'Rays. There they were nouriſhed
'with beholding that Object, till
'being no longer able to ſupport its
'Splendor, they deſcended again to
'their ordinary Abode.

'The Gods, at that time, fre-
'quented the Gardens of *Heſperia*,
'and took a Pleaſure in converſing
'with Men. The Shepherdeſſes
'were loved by the Gods, and the
'Goddeſſes

'Goddeſſes did not diſdain the Love 'of Shepherds. The Graces accom-'panied them every where, and 'theſe Graces were the Virtues them-'ſelves. But, alas! this Golden Age 'was of no long Duration.

'One Day Men neglected to fol-'low *Jupiter*'s Chariot, and ſtaid 'in the Fields of *Hecate*, got drunk 'with *Nectar*, loſt their Taſte for 'pure Truth, and ſeparated the Love 'of Pleaſure from the Love of Or-'der. The Shepherdeſſes viewed 'themſelves in Fountains, and be-'came enamour'd of their own Beau-'ty. Each had her Thoughts whol-'ly taken up about her ſelf. Love 'return'd no more upon Earth, and 'together with him all the Celeſtial 'Divinities diſappear'd. The *Syl-'van* Gods were changed into *Satyrs*, 'the *Napææ* into *Bacchæ*, and the '*Nayads* into *Syrens*. The *Vir-'tues* and the *Graces* were no longer

'the

'the ſame; and Self-love, the Pa-
'rent of all Vices, begot Senſuality,
'the Source of all Miſeries.

'All Nature is transformed in
'this lower Sphere. The Sun has
'no longer the ſame Force, nor the
'ſame Mildneſs: Its Light is obſcu-
'red. The Earth contracts a thick,
'dark, and ugly Cruſt. The Gar-
'dens of *Heſperia* vaniſh; our
'Globe falls to ruins; the Abyſs is
'open'd, and over-flows it. It is
'divided by Seas, into Iſlands and
'Continents. The fruitful Hills be-
'come craggy Rocks, and the de-
'lightful Vallies frightful Precipices.
'Nothing remains but the Ruins of
'the old World drown'd in the
'Waters.

'The Wings of the Soul are clipt.
'Its ſubtile Vehicle is broken; and
'Spirits are precipitated into mortal
'Bodies, where they undergo divers

'Tranſmigrations, till they are purged of their Crimes by expiatory Pains. It was thus that the Iron Age ſucceeded to the Golden, and it will laſt ten Thouſand Years; during which time *Saturn* conceals himſelf in an inacceſſible Retreat: But in the End, he will reſume the Reins of his Empire, and reſtore Order to the Univerſe. All Souls will then be re-united to their Principle.

'This, continued *Pythagoras*, is the Allegory by which *Orpheus* and the *Sibyls* have made us underſtand the firſt Condition of Man, and the Miſery into which he is fallen. Our mortal Body is the Diſgrace of our Nature, and the Diſorder of our Heart is an evident Proof of our being degraded.'

'I perceive, ſaid *Cyrus*, that in the main the Principles of *Zoro-*

'*after*, *Hermes*, and *Orpheus*, are
'the ſame. All their Allegories a-
'bound with the ſublimeſt Truths.
'Why then will your Prieſts reduce
'all to an outward Worſhip? They
'have ſpoken to me of *Jupiter*, on-
'ly as of a Law-giver, who promiſes
'his *Nectar* and *Ambroſia*, not to
'ſolid Virtues, but to the Belief of
'certain Opinions, and the Obſer-
'vance of ſome Ceremonies, which
'are of no uſe, either to enlighten
'the Mind, or to purify the Heart.'

'The Corruption and Avarice of
'the Prieſts, reply'd *Pythagoras*, is
'the Source of all theſe Miſchiefs.
'The Miniſters of the Gods, who
'were eſtabliſh'd at firſt to make
'Men good, turn the Prieſthood in-
'to a vile Trade. They ſtick to
'the outward ſhew of Religion. Vul-
'gar Minds, not underſtanding the
'myſterious Meaning of the ſacred
'Rites, fall into a groſs Superſti-

'tion, while bold and inconſiderate 'Men give themſelves up to an Ex-'ceſs of Impiety.

'This is the Source of the differ-'ent Sects which fill all *Greece*. 'Some deſpiſe even the pureſt An-'tiquity; others deny the Neceſſity 'of an outward Worſhip; others at-'tack the eternal Wiſdom, becauſe 'of the Evils and Crimes which hap-'pen here below. *Anaximander*, 'and his audacious School, actually 'ſpread abroad at this time through-'out *Greece*, *that Nature and God 'are the ſame thing*. Every one 'forms a Syſtem after his own Fa-'ſhion, without reſpecting the Doc-'trine of the Antients.'

When *Cyrus* heard him name *Anaximander*, he ſaid to him, 'I have 'been inform'd of the Cauſe of your 'Diſgrace and Exile; but have a 'great Deſire to know the Particu-'lars

'lars of your Diſpute with the *Mi-*
'*leſian* Philoſopher. Tell me in
'what Manner, you combated his
'Doctrine. It will perhaps be of
'uſe to preſerve me from thoſe dan-
'gerous Maxims. I have already
'ſeen at *Ecbatan* ſeveral *Magi*, who
'talk the ſame Language with *Anax-*
'*imander*. The Errors of the hu-
'man Mind are pretty near the
'ſame, in all Countries and in all
'Times.'

'The Particulars of that Diſpute,
'anſwer'd *Pythagoras*, will be long;
'but I ſhall not affect to ſhorten
'them, leſt I ſhould become ob-
'ſcure.

'Upon my Return to *Samos*, *con-*
'*tinued the Philoſopher*, after my
'long Travels, I found that *Anax-*
'*imander* had already ſpread every
'where his impious Doctrine. The
'young People had embrac'd it; the

'Taſte

'Taſte of Novelty, the Inclination 'to flatter their Paſſions, the Vani-'ty of thinking themſelves wiſer 'than other Men, had blinded their 'Underſtandings and drawn them in-'to thoſe Errors.

'In order to prevent ſuch Miſ-'chiefs, I attack'd the Principles of 'the *Mileſian*. He made me be 'cited before a Tribunal of Pontiffs 'in a Temple of *Apollo*, where the 'King and all the Grandees were 'aſſembled. He began by repre-'ſenting my Doctrine under the 'moſt odious Form, gave falſe and 'malicious Turns to my Words, 'and endeavoured to make me ſuſ-'pected of the Impiety of which he 'himſelf was guilty. I then roſe 'and ſpoke in the following Manner:

'O King! Image of the great '*Jupiter!* Prieſts of *Apollo!* and 'you Princes aſſembled! Hearken to

'me, and judge of my Innocence. I 'have travell'd among all the differ-'ent Nations of the Univerſe, to 'learn Wiſdom, which is only to 'be found in the Tradition of 'the Antients. I have diſcover'd, 'that from the Origin of Things, 'Men ador'd but one ſole, eternal 'Principle; that all the Gods of '*Greece* are but different Names to 'expreſs the Attributes of the Di-'vinity, the Properties of Nature, 'or the Virtues of Heroes.

'I find that it is a ſtedfaſt Max-'im in all Nations, that Men are 'not what they were in the Golden 'Age; that they are debas'd and de-'graded; and that Religion is the 'only Means to reſtore the Soul to 'its original Grandeur, to make its 'Wings grow again, and to raiſe it 'to the etherial Regions, from whence 'it is fallen.

'It is neceſſary firſt to become '*Man*, by civil and ſocial Virtues, 'and then to reſemble the Gods, by 'that Love of abſolute Beauty and 'Perfection, the Love of Virtue for 'it ſelf. This is the only Worſhip 'worthy of the Immortals, and this 'is all my Doctrine.

'*Anaximander* then roſe in the 'midſt of the Aſſembly, and ſaid. *Py-'thagoras* deſtroys Religion by his 'Refinements. His Love of Perfecti-'on is a *Chimera*. Let us conſult 'Nature, let us ſearch into all the 'ſecret Receſſes of Man's Heart, 'let us interrogate Men of all Na-'tions; we ſhall find, that Self-love 'is the Source of all our Actions, 'our Paſſions, and even of our Vir-'tues. *Pythagoras* loſes himſelf in 'his refin'd Reaſonings. I keep to 'ſimple Nature, and there I find my 'Principles. The Feeling and Sen-

'timent of all Hearts, authorizes 'my Doctrine, and this kind of 'Proof is the ſhorteſt and moſt con-'vincing.

Anaximander, anſwer'd I, ſub-'ſtitutes irregular Paſſions in the 'Room of noble Sentiments. He 'affirms boldly, but he proves no-'thing. This is not my Method; 'my Proofs are theſe:

'The Soul is a Particle of the 'Divine Nature, and therefore may 'imitate the Gods. The Gods do 'good for the ſole Love of Good; 'conſequently ſhe may love it as 'they do. Such was the primitive 'Nature of Man. *Anaximander* 'cannot deny it without over-throw-'ing Religion.

'This Doctrine has an Influence 'upon all the ſocial Duties. If we 'can love nothing but with reference

'to our ſelves, each Member of So-
'ciety will come by Degrees, to
'conſider himſelf, as an independent
'Being, made for himſelf. There
'will be no Reaſon to ſacrifice pri-
'vate Intereſt to publick Good. No-
'ble Sentiments and heroick Virtues
'will be deſtroy'd. Nor is this all:
'Every conceal'd Crime will ſoon
'be authoriz'd. If Virtue be not
'amiable for it ſelf, each Man will
'forſake it, when he can hide him-
'ſelf from the Eyes of the Publick.
'He will commit all Crimes with-
'out Remorſe, when Intereſt carries
'him to it; and he is not with-held
'by Fear: And thus is all Society
'diſſolv'd. Whether therefore you
'conſider Religion or Policy, both
'conſpire to prove my Doctrine.

'Here *Anaximander* anſwer'd. *Py-*
'*thagoras* is not only unacquainted
'with human Nature, but is like-
'wiſe ignorant of the Hiſtory of the

'Gods. He ſays, that we muſt re-
'ſemble them. They ſwim in De-
'lights above, and nothing diſturbs
'their Repoſe. To imitate them,
'we likewiſe muſt love Pleaſure.
'They give us Paſſions, only that
'we may ſatisfy them. *Jupiter*
'himſelf ſhews us an Example.
'Pleaſure is the great Law, both of
'mortal and immortal Natures. Its
'attractive Force is irreſiſtible, and
'it is the only moving Spring of
'Man's Heart.'

'We always love *with Pleaſure*,
'anſwer'd I, but we do not always
'love *for the ſake of Pleaſure*. We
'may love Juſtice for the *Good*
'*which it procures us*, and we may
'alſo love it *for it ſelf*. It is this
'which makes the Difference between
'heroick and common Virtue. The
'true Hero does noble Actions from
'noble Motives.

'O *Sa-*

'O *Samians!* *Anaximander* endeavours not only to cloud your Minds, but to corrupt your Manners. He deceives you by ſticking to the literal Senſe of your Mythology. The Gods, who are exempt from human Weakneſſes, do not deſcend upon Earth to ſatisfy their Paſſions. All that wiſe Antiquity tells us of the Amours of *Jupiter* and the other Divinities, are but Allegories, to repreſent the pure Commerce of the Gods with Mortals in the Golden Age. But the Poets, who ſeek only to pleaſe, and to ſtrike the Imagination, by heaping Wonders upon Wonders, have disfigured your Mythology by their Fictions.

'*Anaximander* then interruping me, cry'd out, Will you ſuffer, O *Samians!* your Religion to be thus deſtroy'd, by turning its My-

'ſteries into Allegories, blaſpheming 'againſt your Poets, and denying 'the moſt undoubted Facts of Tra-'dition? *Pythagoras* overthrows your 'Altars, your Temples, and your 'Prieſthood, that he may lead you 'to Impiety, under pretence of de-'ſtroying Superſtition.'

'A confuſed Murmur immedi-'ately roſe in the Aſſembly. They 'were divided in their Sentiments. 'The greateſt part of the Prieſts 'treated me as an impious Perſon, 'and an Enemy of Religion. Per-'ceiving then the deep Diſſimulation 'of *Anaximander*, and the blind 'Zeal of the People, who were de-'luded by Sophiſtry, it was impoſ-'ſible for me to contain my ſelf; 'and raiſing my Voice, I ſaid,

'O King, Prieſts, and *Samians!* 'hearken to me for the laſt time. I 'would not at firſt lay open the

'Myſteries

'Myſteries of *Anaximander*'s monſtrous Syſtem, nor endeavour in a publick Aſſembly to render his Perſon odious, as he has endeavoured to do mine. But now that I ſee the Abyſs into which he ſeeks to lead you, I can no longer be ſilent, without betraying the Gods and my Country.

'*Anaximander* ſeems to you to be zealous for Religion, but in reality he endeavours to deſtroy it. Hear what his Principles are, which he teaches in ſecret to thoſe who will liſten to him.

'In the fruitful Boſom of an *infinite Matter*, every thing is produc'd by an eternal Revolution of Forms. The Deſtruction of ſome is the Birth of others. The different ranging of the Atoms makes the different Sorts of Minds: But all is diſſipated and plung'd again

'into

'into the ſame Abyſs after Death.
'According to *Anaximander*, that
'which is now Stone, Wood, Me-
'tal, may be diſſolv'd into Water,
'Air, pure Flame, and reaſonable
'Soul. This is the eternal Circle
'in which the Atoms roll. Accor-
'ding to him, our own idle Fears
'have dug the infernal Pit, and our
'own ſcared Imagination is the Source
'of thoſe famous Rivers which flow
'in gloomy *Tartarus*. Our Super-
'ſtition has peopled the Celeſtial
'Regions with Gods and Demi-
'Gods, and it is our Vanity which
'makes us imagine that we ſhall
'one Day drink *Nectar* with them.
'According to him, Goodneſs and
'Malice, Virtue and Vice, Juſtice
'and Injuſtice, are but Names
'which we give to Things, as they
'pleaſe or diſpleaſe us. Men are
'born vicious or virtuous, as Bears
'are born fierce, and Lambs mild.
'All is the Effect of an invincible
'Fata-

'Fatality, and we think that we 'chuſe, only becauſe the Sweetneſs 'of Pleaſure hides the Force which 'irreſiſtibly draws us. This, O *Sa-'mians!* is the dreadful Precipice to 'which he would lead you.

'While I am ſpeaking the Gods 'declare themſelves. The Thun-'ders rattle, and the impetuous 'Winds mix and confound the Ele-'ments. The whole Aſſembly is 'fill'd with Horror and Dread. I 'proſtrate my ſelf at the Foot of 'the Altar, and cry out, O Celeſtial 'Powers! give Teſtimony to the 'Truth, the Love of which you a-'lone inſpire. Immediately the Storm 'is ſucceeded by a profound Calm. 'All Nature is huſh'd and ſilent. A 'divine Voice ſeems to come from 'the furthermoſt part of the Tem-'ple, and to ſay; *The Gods do good 'for the ſole Love of Good. You*

'*cannot*

'*cannot honour them worthily, but*
'*by reſembling them**.

'The Pontiffs, the Prieſts, and the
'Multitude, who were more ſtruck
'with the *Prodigy* than they had
'been with the *Truth*, chang'd their
'Sentiments, and declar'd in my
'Favour. *Anaximander* perceived
'it, and hiding himſelf under a new
'kind of Hypocriſy, ſaid to the
'Aſſembly, The Oracle has ſpoken,
'and I muſt be ſilent. I believe, but
'I am not yet enlighten'd. My
'Heart is touch'd, but my Under-
'ſtanding is not yet convinced. I
'deſire to diſcourſe with *Pythago-*
'*ras* in private, and to be inſtructed
'by his Reaſonings.

'Being moved and affected with
'*Anaximander*'s ſeeming Sincerity,

* *Hier.* on the Golden Verſes of *Pythagoras.*

'I

'I embraced him in the Preſence of 'the King and the Pontiffs, and con-'ducted him to my own Houſe. 'The impious Wretch imagining 'that it was impoſſible for a Man of 'Senſe not to think as he did, be-'liev'd that I affected this Zeal for 'Religion, only to throw a Miſt be-'fore the Eyes of the People. We 'were no ſooner alone, than he 'changed his Style, and ſaid to 'me,

'The Diſpute between us is re-'duc'd to this Queſtion; Whether 'the *Eternal Nature* acts with *Wiſ-'dom* and *Deſign*, or takes all Sorts 'of Forms by a *blind Neceſſity*. 'Let us not dazzle our Eyes with 'vulgar Prejudices. A Philoſopher 'cannot believe but when he is for-'ced to it by a complete Evidence. 'I reaſon only upon what I ſee; and 'I ſee nothing in all Nature but an '*immenſe Matter*, and an *infinite*

'*Acti-*

'*Activity*. This *active Matter* is '*eternal*. Now an *infinite active* '*Force* muſt in an *eternal Duration* 'of Neceſſity give all ſorts of *Forms* 'to an *immenſe Matter*. The Uni-'verſe, ſuch as we ſee it, is one of 'thoſe Forms. It has had others, 'and it will take new ones. Every 'thing has chang'd, and does change, 'and will change; and this is enough 'to account for the Production not 'only of this World, but of innu-'merable Worlds.

'What you offer, reply'd I, is 'nothing but Sophiſtry inſtead of 'Proof. You ſee nothing in Na-'ture, ſay you, but an *infinite Acti-'vity* and an *immenſe Matter*. I 'allow it: But does it follow from 'thence, that the *infinite Activity* is 'a Property of Matter? Matter is 'eternal, (add you) and it may be 'ſo, becauſe the *infinite Force* which 'is always acting, may have always

'produced

'produced it: But do you conclude 'from thence that it is the only ex-'iſting Subſtance? I ſhall agree alſo 'that an *all-powerful Force* may in 'an *eternal Duration* give all ſorts 'of Forms to an *immenſe Matter*. 'But is this a Proof that *that Force* 'acts by a blind Neceſſity and with-'out Deſign? Tho' I ſhou'd admit 'your Principles, I muſt deny your 'Conſequences, which ſeem to me 'abſolutely falſe. My Reaſons are 'theſe:

'The Idea which we have of '*Matter*, does not neceſſarily include 'that of *Activity*. Matter does not 'ceaſe to be Matter when in a per-'fect Reſt. It cannot reſtore Mo-'tion to it ſelf when it has loſt it. 'From thence I conclude, that it is 'not *active of it ſelf*, and conſe-'quently that *infinite Force* is not 'one of its Properties.

'Further, I perceive in my ſelf
'and in ſeveral Beings with which I
'am encompaſs'd, a reaſoning Prin-
'ciple which *feels*, *thinks*, *compares*
'and *judges*. Now it is abſurd to ſup-
'poſe that Matter without Thought
'and Senſation, can become ſenſible
'and intelligent, meerly *by ſhifting*
'*its Place:* There is no Connection
'between theſe Ideas. I allow that
'the Quickneſs of our Senſations de-
'pends often upon the Motion of
'the Humours in the Body; and
'this proves that Spirit and Body
'may be *united*, but by no Means
'that they are the *ſame*; and from
'the whole I conclude, that there is
'in Nature another Subſtance be-
'ſides Matter, and conſequently that
'there may be a *Sovereign Intellect*,
'much ſuperior to yours, to mine,
'and to all thoſe with which we are
'acquainted.

'In

'In order to know whether there 'be ſuch an Intellect, I run over all 'the Wonders of the Univerſe. I 'obſerve the Conſtancy and Regu-'larity of its Laws, the Fruitfulneſs 'and Variety of its Productions, 'the Connection and Agreement of 'its Parts, the Conformation of A-'nimals, the Structure of Plants, 'the Order of the Elements, and 'the Revolutions of the Heavenly 'Bodies. I cannot doubt but that 'all is the Effect of Art, Contri-'vance, and an infinite Wiſdom. 'And from this I conclude, that the '*infinite Force* which you acknow-'ledge to be in Nature, is a ſove-'reign Mind.

'I remember, ſaid *Cyrus*, (inter-'rupting him here) that *Zoroaſter* 'laid open to me all thoſe Beau-'ties and wonderful Appearances. 'A ſuperficial View of them might

'leave the Mind in ſome Uncer-
'tainty; but when we deſcend to
'Particulars, when we enter into the
'Sanctuary of Nature, and ſtudy
'its Secrets to the Bottom, it is im-
'poſſible any longer to heſitate. I
'do not ſee how *Anaximander* cou'd
'reſiſt the Force of your Arguments.
'How did he anſwer you?

'After having laid before him,
'reply'd *Pythagoras*, the Motives
'which induc'd me to believe, I de-
'ſir'd him to tell me his Objections.

'A Being infinitely wiſe and pow-
'erful, ſaid he, muſt have all kinds
'of Perfection. His Goodneſs muſt
'be anſwerable to his Wiſdom, and
'his Juſtice equal to his Power.
'Nevertheleſs, according to your
'Syſtem, the Univerſe is full of Im-
'perfections and Vices. All Na-
'ture abounds with Beings unhap-
'py and wicked. Now I cannot
'conceive

'conceive how Sufferings and Crimes 'can begin or ſubſiſt under the Em-'pire of a Being ſupremely good, 'wiſe, and powerful. The Idea of 'a Cauſe infinitely perfect ſeems in-'conſiſtent with Effects ſo contrary 'to his beneficent Nature. This is 'the Reaſon of my Doubts.

'How, anſwer'd I, will you de-'ny what you ſee clearly, becauſe 'you do not ſee further? The ſmal-'leſt *Light* engages us to *believe*, 'but the greateſt *Obſcurity* is not a 'ſufficient Reaſon for *denying*. In 'this Twilight of human Life, the 'Eye of the Underſtanding is too 'weak to diſcover even *Firſt Princi-'ples* in their perfect Evidence. We 'only get a Glimpſe of them at a 'Diſtance, and, as it were, by a 'chance Ray, which ſuffices to con-'duct us; but it is not a Light which 'diſpels all Obſcurity. Will you

'reject the moſt convincing Proofs 'of the *Exiſtence* of a ſovereign 'Intelligence, becauſe you ſee not 'the ſecret Reaſons of his *Conduct?* 'Will you deny *eternal Wiſdom*, 'meerly becauſe you cannot con-'ceive how *Evil* can ſubſiſt under 'its Government? O *Anaximander!* 'is this reaſoning?

'You do me Injuſtice, reply'd '*Anaximander*. I neither *affirm* nor '*deny* any thing, but *I doubt* of e-'very thing, becauſe I ſee nothing '*demonſtrated*. I find my ſelf in 'the Neceſſity of fluctuating for e-'ver in a Sea of Uncertainties.

'I perceiv'd that his Blindneſs 'was going to lead him into all 'ſorts of Abſurdities. I reſolv'd to 'follow him to the very brink of 'the Precipice, and ſhew him all the 'Horrors of it, in order to bring

'him

'him back. Let us follow, ſaid I, 'Step by Step, the Conſequences of 'your Syſtem.

'To *demonſtrate* is to prove, not 'only that a Thing is, but the Im-'poſſibility of its not being. You 'cannot prove in this Manner the 'Exiſtence of Bodies. Shall this be 'ſufficient to make you doubt whe-'ther there are Bodies? One may '*demonſtrate* the Connection of '*Ideas*, but *Facts* can be proved on-'ly by the Teſtimony of the Senſes. 'To require *Demonſtration* in Mat-'ters of *Senſation*, and to appeal to '*Senſation* where *Demonſtration* is 'neceſſary, is to over-turn the Na-'ture of Things. 'Tis the ſame 'Folly as to deſire to ſee Sounds and 'hear Colours.

'When there are ſtrong Reaſons 'for *believing*, and nothing obliges us 'to *doubt*, the Mind ſhould yield to

'this Evidence. It is not a Geome-
'trical *Demonſtration*, neither is it a
'*mere Probability*, but ſuch a *Proof*
'as is ſufficient for deciding *.

'The Senſes, ſaid *Anaximander*,
'often deceive us, and their Teſti-
'mony is not to be relied on. Life
'is perhaps but a continued Dream,
'where all is Illuſion.

'I agree, reply'd I, that the Sen-
'ſes often deceive us; but is this a
'Proof that they always do ſo, or
'that they are never to be rely'd on?
'I believe that there are Bodies, not
'upon the Teſtimony of one or
'more Senſes, but from the unani-
'mous Conſent of all our Senſations
'in all Times and in all Places.

* The Source of *Pyrrhoniſm* is frequently the not diſtinguiſhing between *Demonſtration*, *Proof* and *Probability*. A *Demonſtration* is where the contradictory is impoſſible. A *Proof* where there are ſtrong Reaſons for believing, and none againſt it. A *Probability*, where the Reaſons for believing are ſtronger than thoſe for doubting.

'Now

'Now as univerſal and immutable 'Ideas are Demonſtrations in the 'Sciences, ſo the continual Harmo-'ny, and almoſt infinite Combina-'tion of our Senſations are Proofs 'in points of Fact.

'I have brought you now, repli-'ed *Anaximander*, where I would 'have you. Our Ideas are as un-'certain as our Senſations. There 'is no ſuch thing as Demonſtration, 'or as immutable and univerſal 'Truths. I know not indeed whe-'ther there exiſt any other Beings 'beſides my ſelf. But if there do, 'what appears true to ſome, may 'ſeem falſe to others. It does not 'follow that a thing is true becauſe 'it appears ſo. A Mind which is 'deceived often, may be deceived 'always. And this Poſſibility is ſuf-'ficient alone to make me doubt of 'every thing.

'Such

'Such is the Nature of our Underſtanding, reply'd I, that we cannot refuſe to do Homage to Truth when it is clearly diſcern'd; we are forced to acquieſce; we are no longer free to doubt. Now this Impoſſibility of doubting, is what Men call *Evidence*, *Proof*, *Demonſtration*. The Mind of Man can go no further.

'O *Anaximander*, you think that you reaſon better than other Men; but by too much refining you deſtroy pure Reaſon. Obſerve the Inconſtancy and Contradiction of your Diſcourſe.

'You was at firſt for *demonſtrating* that there is no ſovereign Intelligence. When I ſhew'd you that your pretended Demonſtrations were only looſe Suppoſitions, you then took Refuge in a *general*

'*Doubt-*

'*Doubting*; and now at laſt your Philoſophy terminates in deſtroying Reaſon, rejecting all Evidence, and maintaining that there is no Rule whereby to make any ſettled Judgments. It is to no purpoſe therefore to reaſon longer with you.'

'Here I was ſilent, to liſten to what he would anſwer; but finding that he did not ſpeak, I thus reſum'd my Diſcourſe.

'I ſuppoſe that you doubt ſeriouſly; but is it want of Light, or the Fear of being convinced, which cauſes your Doubts? Enter into your ſelf. Truth is better felt than underſtood. Hearken to the Voice of Nature which ſpeaks within you. She will ſoon riſe up againſt all your Subtilties. Your *Heart*, which is born with an inſatiable Thirſt of Happineſs, will

'give

'give your *Underſtanding* the Lie, 'when it rejoices in the unnatural 'Hope of its approaching Extinction. 'Once again, I ſay, enter into your 'ſelf. Impoſe Silence upon your 'Imagination. Purify your Heart 'of its Paſſions, and you will there 'find an inward *Sentiment* and *Feel-* 'ing of the Divinity, and an invin- 'cible *Deſire of Happineſs*, which 'will not ſuffer you to doubt. It is 'by hearkning to theſe that your Un- 'derſtanding and your Heart will be 'reconciled. On their Reconcile- 'ment depends the Peace of the Soul, 'and it is in this Tranquillity alone 'that we can hear the Voice of Wiſ- 'dom, which ſupplies the Defects 'of our Reaſonings.'

Here *Pythagoras* ceas'd, and *Cyrus* ſaid.

'You join the moſt affecting Con- 'ſiderations with the moſt ſolid

'Argu-

'Arguments. Whether we conſult 'the Idea of the firſt Cauſe, or the 'Nature of its Effects, the Happi-'neſs of Man, or the Good of So-'ciety, Reaſon or Experience, all 'conſpire to prove your Syſtem. 'But to believe That of *Anaximan-'der*, we muſt *take for granted* what 'can never with the leaſt Reaſon be 'imagin'd: That Motion is an eſ-'ſential Property of Matter, that 'Matter is the only exiſting Subſtance, 'and that *infinite Force* acts without 'Knowledge or Deſign; notwith-'ſtanding all the Marks of Wiſdom 'that ſhine throughout the Uni-'verſe.

'I do not conceive how Men can 'heſitate between the two Syſtems. 'The one is obſcure to the Under-'ſtanding, denies all Conſolation to 'the Heart, and is deſtructive of 'Society. The other is full of 'Light and of comfortable Ideas,

'pro-

'produces noble Sentiments, and 'ſtrengthens all the Duties of civil 'Life.

'But this is not all. Methinks 'you have been too modeſt upon 'the Strength of your Arguments. 'They ſeem to me invincible and 'demonſtrative. One of the two 'Syſtems muſt be true. The eter-'nal Nature is either *blind Matter* 'or a *wiſe Intelligence:* There is 'no Medium. You have ſhewn 'that the firſt Opinion is abſurd: 'The other therefore is evidently 'true and ſolid. Make haſte to tell 'me, O wiſe *Pythagoras*, what Im-'preſſion your Diſcourſes made up-'on *Anaximander*.'

'He withdrew, anſwer'd the Phi-'loſopher, in Confuſion and De-'ſpair, and with a Reſolution to 'ruin me. As weak Eyes which 'the Sun dazles and blinds, ſuch was

'the

'the Heart of *Anaximander*. Neither Prodigies nor Proofs, nor 'touching Conſiderations, can move 'the Soul, when Error has ſeiz'd up-'on the Underſtanding by the Cor-'ruption of the Heart.

'Since my Departure from *Samos*, 'I hear that he is fallen into the wild 'Extravagance, which I had fore-'ſeen. Being reſolv'd to believe no-'thing which could not be demon-'ſtrated with geometrical Evidence, 'he is come not only to doubt of the 'moſt certain Truths, but to believe 'the greateſt Abſurdities. He main-'tains, without any Allegory, that 'all he ſees is but a Dream; that all 'the Men who are about him are 'Phantoms; that it is he himſelf 'who ſpeaks to and anſwers himſelf, 'when he converſes with them; that 'the Heaven and the Earth, the 'Stars and the Elements, Plants and 'Trees, are only Illuſions; and in

'a

'a Word, that there is nothing real 'but himſelf. At firſt he was for 'deſtroying the divine Eſſence to 'ſubſtitute a blind Nature in its 'Place. At preſent he has deſtroy'd 'that Nature itſelf, and maintains 'that he is the only exiſtent Being.'

Thus ended the Converſation between *Cyrus* and *Pythagoras*. The Prince was touch'd with the Conſideration of the Weakneſs of human Underſtanding. He ſaw by the Example of *Anaximander*, that the moſt ſubtile *Genius's* may go gradually from Impiety to Extravagance, and fall into a Philoſophical *Delirium*, which is as real a Madneſs as any other.

Cyrus went the next Day to ſee the Sage, in order to put ſome Queſtions to him about the Laws of *Minos*.

'The

'The profound Peace, ſaid he to 'Pythagoras, which is at preſent in 'Perſia, gives me Leiſure to travel. 'I am going over the moſt famous 'Countries to collect uſeful Know-'ledge. I have been in *Egypt*, 'where I have inform'd my ſelf in 'the Laws and Government of that 'Kingdom. I have travell'd over 'Greece, to acquaint my ſelf with 'the different Republicks which com-'poſe it, eſpecially thoſe of *Lacede-'mon* and *Athens*.

'The antient Laws of *Egypt* ſeem 'to me to have been excellent, and 'founded upon Nature; but its 'Form of Government was defective. 'The Kings had no Bridle to re-'ſtrain them. The thirty Judges 'did not ſhare the ſupreme Autho-'rity with them. They were but 'the Interpreters of the Laws. De-'ſpotick Power and Conqueſts at laſt 'deſtroy'd that Empire.

'I fear that *Athens* will be ruin'd 'by a contrary Fault. Its Govern- 'ment is too popular and tumultu- 'ous. The Laws of *Solon* are good, 'but he has not had ſufficient Au- 'thority to reform the Genius of a 'People, which have an unbounded 'Inclination for Liberty, Luxury 'and Pleaſure.

'*Lycurgus* has provided a Reme- 'dy for the Defects which ruin'd '*Egypt*, and will deſtroy *Athens*. 'But his Laws are too contrary to 'Nature. Equality of Ranks, and 'Community of Goods cannot ſub- 'ſiſt long. Beſides, his Laws, while 'they reſtrain the Paſſions on one 'Side, flatter them too much on 'another; and while they pro- 'ſcribe Senſuality, they favour Am- 'bition.

'None of theſe three Forms of 'Govern-

'Government ſeem to me to be per-
'fect. I have been told, that *Mi-*
'*nos* heretofore eſtabliſh'd wiſe Laws
'in *Crete*, which were free from the
'Defects I have mention'd.

Pythagoras admir'd the young Prince's Penetration, and conducted him to the Temple, where the Laws of *Minos* were kept in a golden Box.

Cyrus ſaw there all that regarded Religion, Morality and Policy, and whatever might contribute to the Knowledge of the Gods, himſelf, and other Men. He found in this ſacred Book all that was excellent in the Laws of *Egypt*, *Sparta*, and *Athens*, and thereby perceiv'd, that as the *Egyptian* Knowledge had been uſeful to *Minos*, ſo *Lycurgus* and *Solon* were indebted to the *Cretan* Law-giver for the moſt valuable Parts of their Inſtitutions: And it was upon this Model alſo that *Cyrus* form'd

thoſe admirable Laws, which he eſtabliſh'd in his Empire, after having conquer'd *Aſia*.

Pythagoras, after this, explain'd to him the Form of Government of antient *Crete*, and how it provided equally againſt deſpotick Power and Anarchy.

'One would think, added the 'Philoſopher, that a Government, ſo 'perfect in all its Parts, ſhould have 'ſubſiſted for ever. And indeed the 'Succeſſors of *Minos* reign'd for 'ſome Ages, like worthy Children 'of ſuch a Father; but by degrees 'they degenerated. They did not 'think themſelves great enough, 'while they were only the Pro-'tectors of the Laws; they would 'ſubſtitute their arbitrary Will in 'the Place of them. The *Cretans* 'oppos'd the Innovation. From 'thence ſprung Diſcords and Civil 'Wars.

'Wars. In theſe Tumults the 'Kings were dethron'd, exil'd, or 'put to Death; and Uſurpers took 'their Place. Theſe Uſurpers, to 'flatter the People, weaken'd the 'Authority of the Nobles. The '*Comes*, or Deputies of the People, 'invaded the ſovereign Authority; 'Monarchy was aboliſh'd, and the 'Government became popular.

'Such is the ſad Condition of 'human Things. The Deſire of 'unbounded Authority in Princes, 'and the Love of Independence in 'the People, expoſe all Kingdoms 'to inevitable Revolutions. No-'thing is fix'd or ſtable among Men. 'Their Paſſions, ſooner or later, get 'the better of the beſt Laws.'

Cyrus underſtood by this, that the Safety and Happineſs of a Kingdom do not depend ſo much upon the Wiſdom of Laws, as upon that of

Kings. Neither is it the Form of Government which makes Nations happy. All depends on the Conduct of Governors, their ſteady Execution of the Laws, and their own ſtrict Obſervance of them. All ſorts of Government are good, when thoſe who govern ſeek only the publick Welfare; but they are all defective, becauſe the Governors, being but Men, are imperfect.

After ſeveral ſuch Converſations with the wiſe *Samian*, the Prince prepar'd to continue his Travels, and at parting ſaid to him, 'I am extremely concern'd to ſee you abandon'd to the Cruelty of capricious Fortune! How happy ſhould I be, to ſpend my Life with you in *Perſia!* I will not offer you Pleaſures, or Riches, which flatter other Men. I know you would be little mov'd by them: You are above the Favours of Kings, be-

'cauſe

'cauſe you ſee the Vanity of hu-
'man Grandeur. But I offer you,
'in my Dominions, Peace, Liber-
'ty, and the ſweet Leiſure which
'the Gods grant to thoſe who love
'Wiſdom.

'I ſhould have a ſincere Joy, re-
'ply'd *Pythagoras*, to live under
'your Protection with *Zoroaſter* and
'the *Magi*; but I muſt follow the
'Orders given me by the Oracle of
'*Apollo*. A mighty Empire is ri-
'ſing in *Italy*, which will one Day
'become Maſter of the World; its
'Form of Government is like that
'eſtabliſh'd at *Crete* by *Minos*. The
'Genius of the People is as warlike
'as that of the *Spartans*. The ge-
'nerous Love of their Country, the
'Eſteem of perſonal Poverty, in or-
'der to augment the publick Trea-
'ſure, the noble and diſintereſted
'Sentiments which prevail among
'the Citizens, their Contempt of

'Pleaſure, and their ardent Zeal 'for Liberty, render them fit to 'conquer the whole World. I am 'to introduce there the Knowledge 'of the Gods, and of Laws. I muſt 'leave you, but I will never forget 'you: My Heart will follow you 'every where. You will doubtleſs 'extend your Conqueſts, as the O-'racles have foretold. May the 'Gods preſerve you then from be-'ing intoxicated by ſovereign Autho-'rity! May you long feel the Plea-'ſure of reigning only to make other 'Men happy! Fame will inform me 'of your Succeſſes. I ſhall often 'ask, *Has not Grandeur made a 'Change in the Heart of* Cyrus? '*Does he ſtill love Virtue? Does 'he continue to fear the Gods?* 'Though we now muſt part, we 'ſhall meet again in the Abode of 'the Juſt. I ſhall doubtleſs deſcend 'thither before you. I will there 'expect your *Manes*. Ah *Cyrus!*

'how

'how joyful ſhall I be to ſee you 'again after Death, among the good 'Kings, who are crown'd by the 'Gods with an immortal Glory! 'Farewel, Prince, farewel, and re-'member that you never employ 'your Power, but to ſpread every 'where the Marks of your Good-'neſs.'

Cyrus was ſo much affected, that he could not ſpeak. He reſpectfully embraced the old Man, and bedew'd his Face with Tears. But, in ſhort, they muſt ſeparate. *Pythagoras* parted very ſoon for *Italy*, and *Cyrus* embark'd in a *Phœnician* Veſſel for *Tyre*.

As they were ſailing from *Crete*, and the Coaſts of *Greece* began to diſappear, he felt an inward Regret, and calling to mind all he had ſeen and heard in thoſe Countries, ſaid to *Araſpes*: 'What! is this the Nation 'that

'that has been repreſented to me, as 'ſo ſuperficial and trifling? I have 'found there great Men of all Kinds, 'profound Philoſophers, able Captains, wiſe Politicians, and *Genius's* 'capable of reaching to all Heights, 'and of going to the Bottom of 'Things.

'It is true, they love the agreeable Kinds of Knowledge, more 'than abſtract Ideas; the Arts of 'Imitation more than nice Speculations; but they do not deſpiſe the 'ſublime Sciences. On the contrary, they excel in them, when they 'apply their Minds to the Study of 'them.

'They love Strangers more than 'other Nations, for which their 'Country deſerves to be ſtiled the '*common Country of Mankind.* They 'ſeem indeed to be ſometimes taken up too much with Trifles and

'Amuſe-

'Amuſements; but the great Men 'among them have the Secret of 'preparing the moſt important Af-'fairs, even while they are diverting 'themſelves. They are ſenſible that 'the Mind has need now and then of 'Reſt; but in theſe Relaxations they 'can put in Motion the greateſt Ma-'chines by the ſmalleſt Springs. 'They look upon Life as a kind 'of Sport, but ſuch as reſembles the '*Olympick* Games, where mirthful 'Dancing is mix'd with laborious 'Exerciſes.

'I admire, ſaid *Araſpes*, the Po-'liteneſs of the *Greeks*, and all their 'converſible Qualities. But I can-'not eſteem them for their Talents 'or their Sciences. The *Chaldeans* 'and *Egyptians* ſurpaſs them exceed-'ingly in all ſolid Knowledge.

'I am of a very different Senti-'ment from you, reply'd *Cyrus*. It

'is

‘ is true indeed, we find ſublime
‘ Ideas, and learned Diſcoveries a-
‘ mong the *Chaldeans* and *Egyptians*;
‘ but their pretended Depth is often
‘ full of Obſcurity. They know
‘ not, like the *Greeks*, how to come
‘ at *hidden* Truths, by a chain of
‘ *known* and *eaſy* Truths. That in-
‘ genious Method of ranging each
‘ Idea in its proper Place, of leading
‘ the Mind by degrees from the moſt
‘ ſimple Truths to the moſt com-
‘ pounded, with Order, Perſpicuity,
‘ and Brevity, is a Secret with which
‘ the *Chaldeans* and *Egyptians*, who
‘ boaſt of having more of ori-
‘ ginal *Genius*, are little acquainted.
‘ This, nevertheleſs, is the true
‘ Science, by which Man is taught
‘ the Extent and Bounds of his own
‘ Mind; and it is for this Reaſon
‘ that I prefer the *Greeks* to other
‘ Nations, and not becauſe of their
‘ Politeneſs.

‘ True

'True Politeneſs is common to 'delicate Souls of all Nations, and 'does not belong to any one People 'in particular. External Civility is 'but the Form eſtabliſh'd in the dif-'ferent Countries for expreſſing that 'Politeneſs of the Soul. I prefer 'the Civility of the *Greeks* to that 'of other Nations, becauſe it is more 'ſimple, and leſs troubleſome. It 'excludes all ſuperfluous Formality. 'Its only Aim is to render Compa-'ny and Converſation eaſy and a-'greeable. But internal Politeneſs 'is very different from that ſuperfi-'cial Civility.

'You were not preſent that Day, 'when *Pythagoras* ſpoke to me up-'on this Head. I will tell you his 'Notion of Politeneſs, to which 'his own Practice is anſwerable. '*It is an Evenneſs of Soul which* '*excludes at the ſame time both In-*

'*ſenſibility*

'*ſenſibility and too much Earneſt-*
'*neſs. It ſuppoſes a quick Diſcern-*
'*ment, to perceive immediately the*
'*different Characters of Men; and*
'*by a ſweet Condeſcenſion, adapts it*
'*ſelf to each Man's Taſte, not to flat-*
'*ter, but to calm his Paſſions. In*
'*a word, it is a forgetting of our*
'*ſelves, in order to ſeek what may*
'*be agreeable to others; but in ſo*
'*delicate a manner as to let them*
'*ſcarce perceive that we are ſo em-*
'*ploy'd. It knows how to contradict*
'*with Reſpect, and to pleaſe with-*
'*out Adulation, and is equally re-*
'*mote from an inſipid Complaiſance,*
'*and a low Familiarity.*'

In this Manner did *Cyrus* and *Araſpes* diſcourſe together, while the Winds fill'd the Sails, and carry'd the Veſſel upon the Coaſts of *Phœnicia*, and in a few Days they landed at *Tyre*.

THE

THE

TRAVELS

OF

CYRUS.

BOOK VII.

THE King of *Babylon* had deſtroy'd antient *Tyre*, after a thirteen-Year's Siege. The *Tyrians* foreſeeing that their City would be taken, had built another in a neighbouring Iſland, thirty Furlongs from the Shore. This Iſland ſtretched it ſelf in Form of a Creſcent,

Creſcent, and enclos'd a Bay, where the Ships were in Shelter from the Winds. Divers Rows of Trees beautify'd the Port; and on each Side was a Fortreſs for the Security of the Town and of the Shipping.

In the Middle of the Mole was a Portico of twelve Rows of Pillars, with ſeveral Galleries, where, at certain Hours of the Day, the People of all Nations aſſembled to buy and ſell. There, one might hear all Languages ſpoken, and ſee the Manners and Habits of all the different Nations; ſo that *Tyre* ſeem'd the Capital of the Univerſe.

An infinite Number of Veſſels were floating upon the Water; ſome going, others arriving. A prodigious Throng of People cover'd the Keys. In one Place they were cutting the tall Cedars of *Libanus*. In another they were launching new-

built Veſſels with loud Shouts, that made the Shore reſound: Some were furling their Sails, while the weary Rowers enjoy'd Repoſe: Others were haſtening to leave the Port. Some again were buſy in unloading Ships: Some in tranſporting Merchandize: And others in filling the Magazines. All were in Motion, earneſt at work, and eager in promoting Trade.

Cyrus obſerv'd with Pleaſure this Scene of Hurry and Buſineſs, and advancing towards one End of the Mole, met a Man, whom he thought he knew. 'Am I deceiv'd, cry'd 'out the Prince, or is it *Amenophis*, 'who has left his Solitude, to come 'into the Society of Men?' 'It is 'I, reply'd the ſage *Egyptian*. I 'have chang'd my Retreat in *Ara-* 'bia for another at the Foot of 'Mount *Libanus*.' *Cyrus* ſurpris'd at this Alteration, ask'd him the Reaſon. '*Arobal*, ſaid *Amenophis*,

'is the Cauſe of it. That *Arobal*, 'of whom I ſpoke to you formerly, 'who was Priſoner with me at *Mem-* 'phis, and my Fellow-Slave in the 'Mines of *Egypt*, has aſcended the 'Throne of his Anceſtors. His true 'Name is *Ecnibal*. He was Son 'to the King of *Tyre*, but knew not 'his Birth. I enjoy a perfect Tran- 'quillity in his Dominion. Come, 'and ſee a Prince, who is worthy of 'your Friendſhip.' 'Inform me 'firſt, replied *Cyrus*, of all that has 'happen'd to him ſince his Depar- 'ture from *Arabia*. What you for- 'merly related to me of him, gives 'me a great Curioſity to know the 'other Events of his Life.

They then both ſat down toge- ther with *Araſpes*, in the Hollow of a Rock, from whence they had a View of the Sea, the City of *Tyre*, and the fertile Country about it. On one Side Mount *Libanus* bounded the

the Proſpect, and on the other, the Iſle of *Cyprus* ſeem'd to fly away upon the Waters. *Amenophis*, after having made the Prince obſerve the Beauties of the Place, thus began his Relation.

'While *Ecnibal* was yet a Child 'in his Cradle, his Father dy'd. 'His Uncle *Itobal* aſpiring to the 'Royalty, reſolv'd to rid himſelf 'of the young Prince. But *Ba-* 'bal, to whom his Education was 'committed, ſpread a Report of his 'Death, to preſerve him from the 'Cruelty of the Tyrant, and ſent 'him to a ſolitary Part of the Coun- 'try, at the Foot of Mount *Libanus*, 'where he made him paſs for his 'own Son, under the Name of *Aro-* 'bal. There, he went frequently to 'ſee and to diſcourſe with the Prince, 'but without diſcovering to him his 'Birth. When he was in his four- 'teenth Year, *Bahal* form'd the

'Deſign of placing him upon the 'Throne. But the Uſurper being ap-'priz'd of the Projects of the faith-'ful *Tyrian*, ſhut him up in a cloſe 'Priſon, and threaten'd him with the 'moſt cruel Death, if he did not 'deliver up the young Prince into 'his Hands. *Bahal*, however, kept 'Silence, and was reſolv'd to die ra-'ther than betray his Duty and Af-'fection for *Arobal*.

'In the mean while, the Tyrant 'ſeeing that the Heir of the Crown 'was yet living, was greatly di-'ſturb'd and incens'd. In order to 'ſatiate his Rage, and calm his Diſ-'quiets, he gave Order to extinguiſh 'the whole Race of *Bahal*. But a 'faithful Slave having private Notice 'of it, contriv'd *Ecnibal*'s Eſcape; ſo 'that he left *Phœnicia*, without 'knowing the Secret of his Birth.

'*Bahal* got out of Priſon, by 'throw-

'throwing himſelf from a high 'Tower into the Sea, gain'd the 'Shore by ſwimming, and retir'd to '*Babylon*, where he made himſelf 'known to *Nabuchodonoſor*. He 'ſtirr'd up that Conqueror to make 'War upon *Itobal*, and to undertake 'the long Siege of *Tyre*. The King 'of *Babylon* being inform'd of the 'Bravery and Capacity of *Bahal*, 'choſe him to command in chief at 'that Siege. *Itobal* was kill'd, and 'after the Town was taken, *Bahal* 'was rais'd to the Throne of *Tyre* by '*Nabuchodonoſor*, who in that Man-'ner recompens'd his Services and 'Fidelity.

'*Bahal* did not ſuffer himſelf to be 'dazzled by the Luſtre of Royalty. 'His firſt Care was to ſend over all '*Aſia* to ſeek *Arobal*, but he could 'learn no News of him, for we 'were then in the Mines of *Egypt*.

'The young Prince having wander'd a long time in *Africa*, and loſt the Slave who conducted him, engag'd himſelf in the *Carian* and *Ionian* Troops, being reſolv'd either to end his Days, or to diſtinguiſh himſelf by ſome glorious Action. I have formerly given you an Account of our firſt Acquaintance, our mutual Friendſhip, our common Slavery, and our Separation.

'After having left me, he went to *Babylon*, where he was inform'd of the Revolution which had happen'd at *Tyre*, and that *Bahal*, whom he believ'd his Father, was rais'd to the Throne. He ſpeedily left the Court of *Nabuchodonoſor*, and ſoon arriv'd in *Phœnicia*, where he was introduc'd to *Bahal*.

'The good old Man, loaded with Years, was repoſing himſelf upon

'a rich Carpet. Joy gives him 'Strength. He riſes, runs to *Aro-* 'bal, examines him, recalls all his 'Features; and in a Word, knows 'him to be the ſame. He can no 'longer contain himſelf, falls upon 'his Neck, embraces him in his 'Arms, bedews his Face with Tears, 'and cries out with Tranſport: It 'is then you whom I ſee, it is *Ecni-* 'bal himſelf, the Son of my Ma- 'ſter, the Child whom I ſav'd from 'the Tyrant's Hands, the innocent 'Cauſe of my Diſgrace, and the 'Subject of my Glory. I can then 'ſhew my Gratitude towards the 'King, who is no more, by reſto- 'ring his Son. Ah Gods! it is thus 'that you recompence my Fidelity. 'I die content.

'He diſpatch'd Embaſſadors to 'the Court of *Babylon*, to ask Per- 'miſſion of the King to reſign the 'Crown, and recognize *Ecnibal* for

'his lawful Maſter. Thus the Prince
'of *Tyre* aſcended the Throne of his
'Anceſtors, and *Baal* died ſoon
'after.

'As ſoon as *Arobal* was reſtor'd,
'(which was a little time after your
'Departure for *Egypt*) he ſent a
'*Tyrian* to me in my Solitude, to
'inform me of his Fortune, and to
'preſs me to come and live at his
'Court. I was charm'd to hear of
'his Happineſs, and to find that he
'ſtill lov'd me. I expreſs'd my Joy
'in the moſt lively Manner, and
'ſignify'd to the *Tyrian*, that all my
'Deſires were ſatisfy'd, ſince my
'Friend was happy: But I abſolute-
'ly refus'd to leave my Retirement.
'He ſent to me again, to conjure
'me to come and aſſiſt him in the
'Labours of Royalty. My An-
'ſwer was, that he was ſufficiently
'knowing to fulfil all his Obliga-
'tions, and that his paſt Misfortunes

'would enable him to ſhun the 'Dangers to which ſupreme Autho-'rity is expos'd.

'At laſt, ſeeing that nothing could 'move me, he left *Tyre*, under pre-'tence of going to *Babylon* to do 'Homage to the *Aſſyrian* King, and 'arriv'd very ſoon at my Solitude.

'We embrac'd each other a long 'while with Tenderneſs. You 'thought, without doubt, ſaid he to 'me, that I had forgot you; that 'our Separation proceeded from the 'Cooling of my Friendſhip; and 'that Ambition had ſeduc'd my 'Heart; but you were deceiv'd. It 'is true, that when I left you, I 'could no longer ſupport Retire-'ment. I had no Peace in it. This 'Reſtleſsneſs, no doubt, proceeded 'from the Gods themſelves. They 'drew me away to accompliſh the 'Deſigns of their Wiſdom. I could en-

'joy

'joy no Repoſe while I reſiſted them. 'Tis thus that they have conducted 'me to the Throne by unknown 'Paths. Grandeur has not chang'd '*my* Heart; ſhew me that Abſence 'has not diminiſh'd *your* Friend-'ſhip. Come and ſupport me in 'the midſt of the Toils and Dan-'gers, in which Royalty engages 'me.

'Ah! ſaid I to him, do not force 'me to quit my Solitude. Suffer 'me to enjoy the Repoſe which the 'Gods have granted me. Grandeur 'excites the Paſſions. Courts are 'ſtormy Seas. I have been al-'ready ſhipwreck'd, and have hap-'pily eſcap'd. Expoſe me not to 'the like Misfortune a ſecond Time.

'I perceive your Thoughts, re-'ply'd *Ecnibal.* You apprehend 'the Friendſhip of Kings. You 'have experienc'd their Inconſtancy.

'You

'You have found that their Favour 'is frequently but the Forerunner of 'their Hatred. *Apries* lov'd you 'once, and forſook you afterwards. 'But alas! ſhould you compare me 'with *Apries?*

'No, no, reply'd I, I ſhall al-'ways diſtruſt the Friendſhip of a 'Prince, brought up in Luxury and 'Splendor, like the King of *Egypt*; 'but for you, who have been edu-'cated far from a Throne, and in 'Ignorance of your Rank, and have 'ſince been try'd by all the Diſgra-'ces of adverſe Fortune, I do not 'fear that Royalty ſhould alter your 'Sentiments. The Gods have con-'ducted you to the Throne. You 'muſt fulfil the Duties incumbent 'upon a King, and ſacrifice your 'ſelf to the publick Good: But for 'me, nothing obliges me to engage 'a-new in Tumult and Trouble. I 'have no Thought but to die in So-

'litude,

'litude, where Wiſdom nouriſhes 'my Heart, and where the Hope of 'being ſoon reunited to the great '*Oſiris*, makes me forget all my 'paſt Misfortunes.

'Here a Torrent of Tears ob-'lig'd us to Silence, which *Ecnibal* 'at length breaking, ſaid to me: 'Has the Study of Wiſdom then 'ſerv'd only to make *Amenophis* in-'ſenſible? Well, if you will grant 'nothing to Friendſhip, come at 'leaſt to defend me from the Frail-'ties of human Nature. Alas! per-'haps I ſhall one Day forget that I 'have been unfortunate. Perhaps I 'ſhall not be touch'd with the Mi-'ſeries of Men. Perhaps ſupreme 'Authority will poiſon my Heart, 'and render me like other Princes. 'Come, and preſerve me from the 'Errors, to which my State is ever 'liable. Come, and fortify me in 'all the Maxims of Virtue, with

'which

'which you have formerly inſpir'd 'me. I feel that I have more need 'of a Friend than ever. No, I can-'not live without you.

'He melted me with theſe Words, 'and I conſented to follow him, but 'upon Condition, that I ſhould not 'live at Court, that I ſhould never 'have any Employment there, and 'that I ſhould retire into ſome ſoli-'tary Place near *Tyre*; I have only 'changed one Retreat for another, 'that I might have the Pleaſure of 'being nearer my Friend.

'We parted from *Arabia Felix*, 'went to *Babylon*, and ſaw there '*Nabuchodonoſor*; but alas! how 'different is he now from what he 'was heretofore! He is no longer 'that Conqueror, who reign'd in 'the Midſt of Triumphs, and aſto-'niſh'd the Nations with the Splen-'dor of his Glory. For ſome time

'paſt

'paſt he has loſt his Reaſon. He 'flies the Society of Men, and wan-'ders about in the Mountains and 'Woods like a wild Beaſt; how 'terrible a Fate for ſo great a Prince!

'When we arriv'd at *Tyre*, I re-'treated to the Foot of Mount *Li-'banus*, in the ſame Place where '*Ecnibal* was brought up. I come 'ſometimes here to ſee him, and he 'goes frequently to my Solitude. 'Nothing can impair our Friendſhip, 'becauſe Truth is the only Bond of 'it. I ſee by this that Royalty is 'not, as I imagin'd, incompatible 'with tender Sentiments. All de-'pends on the firſt Education of 'Princes. *Adverſity* is the beſt 'School for them. It is even there 'that Heroes are form'd. *Apries* had 'been ſpoil'd by Proſperity in his 'Youth. *Arobal* is confirm'd in 'Virtue by Misfortunes.'

After this, *Amenophis* conducted the Prince of *Perſia* and his Friend to the King's Palace, and preſented them to him. *Cyrus* was entertain'd for many Days with extraordinary Magnificence, and often expreſs'd his Aſtoniſhment to *Amenophis*, at the Splendor which reign'd in this little State.

'Be not ſurpriz'd at it, anſwer'd 'the *Egyptian*; wherever Commerce 'flouriſhes, under the Protection of 'wiſe Laws, Plenty becomes quick-'ly univerſal, and Magnificence is 'no Expence to the State.'

The King of *Tyre* ask'd *Cyrus* divers Queſtions about his Country, his Travels, and the Manners of the different Nations he had ſeen. He was charm'd with the noble Sentiments and delicate Taſte, which diſcover'd themſelves in the Diſcourſe of

of the young Prince, who, on the other hand, admir'd the good Senſe and Virtue of *Ecnibal.* He ſpent ſome Days at his Court, to inſtruct himſelf in the Rules of Commerce, and deſir'd the King of *Tyre* to explain to him, how he had brought his State into ſuch a flouriſhing Condition in ſo ſhort a Time.

'*Phœnicia*, ſaid *Ecnibal*, has al-
'ways been renown'd for Commerce.
'*Tyre* is happily ſituated: The
'*Tyrians* underſtand Navigation bet-
'ter than other People. At firſt,
'Trade was perfectly free, and
'Strangers look'd upon themſelves
'as Citizens of *Tyre:* But under
'the Reign of *Itobal* all fell to Ruin.
'Inſtead of keeping our Ports open,
'according to the old Cuſtom, he
'ſhut them out of political Views.
'This King form'd a Deſign of
'changing the fundamental Con-
'ſtitution of *Phœnicia*, and of ren-

'dring

'dring a Nation warlike, which had 'always ſhunn'd having any Part in 'the Quarrels of its Neighbours. 'By this Means Commerce lan-'guiſh'd, our Strength diminiſh'd, 'we drew upon us the Wrath of the 'King of *Babylon*, who raz'd our an-'tient City, and made *this* Tributary.

'As ſoon as *Bahal* was placed up-'on the Throne, he endeavour'd to 'remedy theſe Miſchiefs. I have but 'follow'd the Plan which that good 'Prince left me.

'I begun by opening my Ports to 'Strangers, and by reſtoring the 'Freedom of Commerce. I de-'clar'd that my Name ſhould ne-'ver be made uſe of in it, but to 'ſupport its Rights, and make its 'Laws be obſerv'd. The Autho-'rity of Princes is too formidable 'for other Men to enter into Part-'nerſhip, or to have any Dealings 'with them.

'The publick Treaſure had been 'exhauſted by long Wars. There was 'no Fund wherewith to employ the 'People at Work. Arts were deſpis'd, 'and Agriculture it ſelf neglected. 'I engag'd the principal Merchants 'to advance conſiderable Sums to 'the Artizans, while the former 'traffick'd together upon ſure Cre-'dit; but this Credit never took 'Place among the Labourers and 'Mechanicks. Coin is not only a 'common Meaſure for regulating 'the Price of the ſeveral Kinds of 'Merchandize, but it is a ſure Pledge, 'which anſwers to their Value. I 'would not have this Pledge ever 'taken out of the Hands of the Peo-'ple, becauſe they have need of it, 'to ſecure themſelves againſt the 'Power of Kings, Corruption of Mi-'niſters, and Oppreſſion of the Rich.

'In order to encourage the *Ty-*

'*rians*

'*rians* to work, I not only left every one in the free Poſſeſſion of his 'Gain, but I allotted great Rewards for thoſe who ſhould excel 'by their Genius, or diſtinguiſh 'themſelves by any new Invention.

'I built great Work-houſes for 'Manufactures. I lodg'd there all 'thoſe who were eminent in their 'reſpective Arts: and that their Attention might not be taken off by 'uneaſy Cares, I ſupply'd all their Wants, and flatter'd their Ambition, by granting them the Honours of the Magiſtracy in my Capital.

'I took off the exorbitant Impoſts, and forbad all Monopolies of neceſſary Wares and Proviſions: So that both Buyers and Sellers are equally exempt from Vexations and Conſtraint. Trade being left free, my Subjects endeavour with Emulation, to import hither in Abundance all

'the beſt Things which the Univerſe
'affords, and they ſell them at rea-
'ſonable rates. All ſorts of Proviſion
'pay me a very ſmall Tribute at en-
'tring. The leſs I fetter Trade, the
'more my Treaſures increaſe. The
'Diminution of Impoſts diminiſhes
'the Price of Merchandize. The
'leſs dear Things are, the more are
'conſum'd of them; and by this
'Conſumption, my Revenues ex-
'ceed greatly what they would be,
'by laying exceſſive Duties. Kings,
'who think to enrich themſelves by
'their Exactions, are not only Ene-
'mies of their People, but ignorant
'of their own Intereſts.

'I perceive, ſaid *Cyrus*, that Com-
'merce is a Source of great Advan-
'tages in all States. I believe that it
'is the only Secret to create Plenty
'in great Monarchies. Numerous
'Troops quickly exhauſt a King-
'dom, if we know not how to draw

'Sub-

'Subſiſtence for them from foreign 'Countries, by a flouriſhing Trade.

'Have a Care, ſaid *Amenophis*, 'that you do not confound Things. 'Commerce ought not to be neg- 'lected in great Monarchies, but it 'muſt be regulated by other Rules 'than in petty Republicks.

'*Phœnicia* carries on Commerce, 'not only to ſupply her own Wants, 'but to ſerve other Nations. As 'her Territories are ſmall, her 'Strength conſiſts in making her ſelf 'uſeful, and even neceſſary, to all 'her Neighbours. Her Merchants 'bring, from the remoteſt Iſlands, the 'Riches of Nature, and diſtribute 'them afterwards among other Na- 'tions. It is not her own Super- 'fluities, but thoſe of other Coun- 'tries, which are the Foundation of 'her Trade.

'In a City like *Tyre*, where Commerce is the only Support of the State, all the principal Citizens are Traders. The Merchants are the Princes of the Republick. But in great Empires, where military Virtue and Subordination of Ranks are abſolutely neceſſary, all the Subjects cannot be Merchants; and Commerce ought to be encourag'd, without being univerſal. In a fruitful, ſpacious, populous Kingdom, and abounding with Sea-Ports, the People may be employ'd to cultivate the Ground, and draw from the fruitful Boſom of the Earth immenſe Riches, which are loſt by the Negligence and Sloth of its Inhabitants. By improving thoſe Productions of Nature by Manufactures, the national Riches are augmented. And it is by carrying theſe Fruits of Induſtry to other Nations, that a ſolid

'Com-

'Commerce is eſtabliſh'd in a great 'Empire. But nothing ſhould be 'exported to other Countries but its 'Superfluities, nor any Thing im-'ported from them, but what is 'purchas'd with thoſe Superfluities.

'By this Means the State will 'never contract any Debts abroad, 'the Ballance of Trade will be al-'ways on its Side, and it will draw 'from other Nations, wherewith to 'defray the Expences of War. Great 'Advantages will be reap'd from 'Commerce, without diverting the 'People from their proper Buſineſs, 'or weakening military Virtue.'

Cyrus comprehended by the Diſcourſe of *Amenophis*, that the chief Study of a Prince ſhould be to know the Genius of his People, and the Maxims proper for the Kingdom which he governs, that he may conform himſelf to them.

Some Days after this, *Cyrus* accompany'd the King of *Tyre* to *Byblos*, to ſee the Ceremonies us'd in the Celebration of the Death of *Adonis*. All the People clad in Mourning went into a deep Cavern, where was the Repreſentation of a young Man, lying dead upon a Bed of ſweet Flowers, and of all Plants that are agreeable or uſeful to Mankind. Whole Days were ſpent in Faſting, Prayer and Lamentations; after which the publick Sorrow was of a ſudden changed into Gladneſs. Songs of Joy ſucceeded to Weeping, and they all tun'd this ſacred Hymn *,

'*Adonis* is return'd to Life. *Uranía* weeps no more. He is re-aſcend-
'ed to Heaven. He will ſoon come
'down again upon Earth, to baniſh

* See Lucian de Dea Syria. Jul. Firmicus de Nupt. *The Diſcourſe*, *pag.* 132.

'thence

'thence both Crimes and Miſery for 'ever.'

By this *Cyrus* perceiv'd, that all Nations ador'd a Middle-God, who was to reſtore Innocence and Peace to the Univerſe; and that the *Tyrian* Worſhip was an Imitation of the *Egyptian*, in relation to the Death of *Oſiris*, and the Tears of *Iſis*.

While he was yet at *Tyre*, Couriers came from *Perſia*, to give him Notice that *Mandana* was dying. This News oblig'd him to ſuſpend his Journey to *Babylon*, and to leave *Phœnicia* in haſte. Embracing the King and *Amenophis*, 'O *Ecnibal!* 'ſaid he, I envy neither your Riches 'nor Magnificence. To be perfect-'ly happy, I deſire only ſuch a 'Friend as *Amenophis*.

Cyrus and *Araſpes* croſs'd *Phœnicia*, *Arabia Deſerta*, and a Part of *Chal-*

Chaldea. They paſs'd the *Tygris*, near the Place where it joins the *Euphrates*; and entring *Suſiana*, arriv'd in a few Days at the Capital of *Perſia.*

Cyrus haſten'd to ſee his Mother, found her dying, and gave himſelf up to the moſt bitter Grief. The Queen, mov'd and affected with the Sight of her Son, endeavour'd to moderate his Affliction by theſe Words.

'Comfort your ſelf, my Son: 'Souls never die. They are only 'condemn'd for a Time, to animate 'mortal Bodies, that they may ex-'piate the Faults they have commit-'ted in a former State. The Time 'of my Expiation is at an end. I 'am going to re-aſcend the Sphere 'of Fire. *There* I ſhall ſee *Per-'ſeus*, *Arbaces*, *Dejoces*, *Phraortes*, 'and all the Heroes, from whom you 'are deſcended. I will tell them that

'you

'you reſolve to imitate them. *There* 'I ſhall ſee *Caſſandana*. She loves 'you ſtill. Death changes not the 'Sentiments of virtuous Souls. We 'ſhall be often with you, though 'inviſible; and will deſcend in a 'Cloud, to do you the Office of 'protecting *Genii*. We will accom-'pany you in the midſt of Dangers. 'We will bring the Virtues to you. 'We will keep the Vices from 'coming near you, and will preſerve 'you from all the Errors which cor-'rupt the Hearts of Princes. One 'Day your Empire will be extend-'ed, and the Oracles accompliſh'd. 'O my Son! my dear Son! remem-'ber then, that you ought to have 'no other View in conquering Na-'tions, than to eſtabliſh among them 'the Empire of Reaſon.'

As ſhe utter'd theſe laſt Words, ſhe turn'd pale; a cold Sweat ſpreads it ſelf over all her Limbs; Death cloſes

cloſes her Eyes, and her Soul flies away to the *Empyreum*. She was long lamented by all *Perſia*; and *Cambyſes* erected a ſtately Monument to her Memory. *Cyrus*'s Grief did not wear off but by degrees, and as Neceſſity oblig'd him to apply himſelf to Affairs.

Cambyſes was a religious and pacifick Prince. He had never been out of *Perſia*, the Manners of which were innocent and pure, but auſtere and rugged. He knew how to chuſe Miniſters capable of ſupplying what was defective in his own Talents: but he ſometimes abandon'd himſelf too much to them, by a Diffidence of his own Underſtanding.

He prudently reſolv'd, that *Cyrus* ſhould himſelf enter into the Adminiſtration of Affairs; and having ſent for him one Day, ſaid to him;

'Hitherto

'Hitherto you have only been 'learning. It is time now that you 'begin to act. Your Travels, my 'Son, have improv'd your Know-'ledge, and you ought to employ 'it for the Good of your Country. 'You are deſtin'd not only to go-'vern this Kingdom, but alſo, one 'Day, to give Law to all *Aſia*. You 'muſt learn betimes the Art of 'Reigning. This is a Study to which 'Princes ſeldom apply themſelves. 'They aſcend the Throne before 'they know the Duties of it. I 'intruſt you with my Authority, 'and will have you exerciſe it under 'my Inſpection. The Talents of '*Soranes* will not be uſeleſs to you. 'He is the Son of an able Mini-'ſter, who ſerv'd me many Years 'with Fidelity. He is young, but 'indefatigable, knowing, and qua-'lify'd for all ſorts of Employ-'ments.'

Under

Under the Government of *Cambyſes* this Miniſter had found the Neceſſity of appearing virtuous, nay, he thought himſelf really ſo; but his Virtue had never been put to the Trial. *Soranes* did not himſelf know the Exceſs to which his boundleſs Ambition could carry him.

When *Cyrus* apply'd himſelf to learn the State and Condition of *Perſia*, its military Strength, and its Intereſts, both foreign and domeſtick, *Soranes* quickly ſaw with Concern, that he was going to loſe much of his Authority, under a Prince, who had all the Talents neceſſary for governing by himſelf. He endeavour'd to captivate the Mind of *Cyrus*, and ſtudied him a long time to diſcover his Weakneſſes.

The young Prince feeling himſelf not inſenſible to Praiſe, was upon his Guard

Guard againſt it, but lov'd to deſerve it. He had a Taſte for Pleaſure, without being under its Dominion. He did not diſlike Magnificence, but he could refuſe himſelf every Thing, rather than oppreſs his People. Thus he was inacceſſible to Flattery, and averſe to Voluptuouſneſs and Pomp.

Soranes perceiv'd that there was no Means to preſerve his Credit with *Cyrus*, but by making himſelf neceſſary to him. He diſplay'd all his Talents, both in publick and private Councils. He ſhew'd that he was Maſter of the Secrets of the wiſeſt Policy, and above all, that he underſtood that *Detail*, which is the chief Science for a Miniſter. He prepar'd and digeſted Matters with ſo much Order and Clearneſs, that he left the Prince little to do. Any other but *Cyrus* would have been charm'd to ſee himſelf excus'd from all

all Application to Buſineſs; But he reſolv'd to ſee every Thing with his own Eyes. He had a Confidence in his Father's Miniſters, but would not blindly yield himſelf up to their Conduct.

When *Soranes* perceiv'd that the Prince would himſelf ſee every Thing to the Bottom, he ſtudy'd to throw Obſcurity over the moſt important Affairs, that he might make himſelf yet more neceſſary. But *Cyrus* manag'd this able and jealous Miniſter with ſo much Delicacy, that he drew from him by degrees, what he endeavour'd ſo artfully to conceal. When the Prince thought himſelf ſufficiently inſtructed, he let *Soranes* ſee, that he would himſelf be his Father's firſt Miniſter; and in this Manner, he reduc'd that Favourite to his proper Place, without giving him any juſt Cauſe of Complaint.

Soranes's Ambition was nevertheleſs

theleſs offended by this Conduct of *Cyrus*. His Pride could not bear, without mortal Uneaſineſs, to ſee his Credit leſſening, and himſelf no longer neceſſary. This was the firſt Source of his Diſcontent, which might have prov'd fatal to *Cyrus*, if his Virtue, Prudence and Addreſs had not preſerv'd him from its Effects.

Perſia had for ſome Ages been in Subjection to *Media*, but upon the Marriage of *Cambyſes* with *Mandana*, it had been ſtipulated that the King of *Perſia* ſhould for the future pay only a ſmall annual Tribute as a Mark of Homage.

From that Time the *Medes* and *Perſians* had lived in perfect Amity, till the Jealouſy of *Cyaxares* kindled the Fire of Diſcord. The *Median* Prince was inceſſantly calling to mind, with Vexation, the Oracles which

were ſpread abroad concerning the future Conqueſts of young *Cyrus*. He conſider'd him as the Deſtroyer of his Power, and imagin'd already, that he ſaw him entring *Ecbatan* to dethrone him. He was every Moment ſolliciting *Aſtyages*, to prevent thoſe fatal Predictions, to weaken the Strength of *Perſia*, and to reduce it to its former Dependance.

Mandana, while ſhe liv'd had ſo dextrouſly manag'd her Father, as to hinder an open Rupture between him and *Cambyſes*. But as ſoon as ſhe was dead, *Cyaxares* renew'd his Sollicitations with the *Median* Emperor.

Cambyſes was inform'd of *Cyaxares*'s Deſigns, and ſent *Hyſtaſpes* to the Court of *Ecbatan*, to repreſent to *Aſtyages* the Danger of mutually weakening each other's Power, while the *Aſſyrians*, their common Enemy, were

were forming Schemes, to extend their Dominion over all the Eaſt. *Hyſtaſpes*, by his Addreſs, put a Stop to the Execution of *Cyaxares*'s Projects, and gain'd *Cambyſes* Time to make his Preparations, in caſe of a Rupture.

The Prince of *Media*, ſeeing that the wiſe Counſels of *Hyſtaſpes* were favourably liſten'd to by his Father, and that there was no Means ſuddenly to kindle a War, attempted by other Ways to weaken the Power of *Perſia*. Being inform'd of *Soranes*'s Diſcontent, he endeavour'd to gain him, by an Offer of the firſt Dignities of the Empire.

Soranes at firſt was ſhock'd at the very Thought; but afterwards being deceiv'd by his Reſentment, he knew not himſelf the ſecret Motives upon which he acted. His Heart was not yet become inſenſible to Vir-

tue, but his lively Imagination tranſform'd Objects, and repreſented them to him in the Colours neceſſary to flatter his Ambition. In the End, he got the better of his Remorſe, under Pretext, that *Cyaxares* would one Day be his lawful Emperor, and that *Cambyſes* was but a tributary Maſter. There is nothing which we cannot perſuade our ſelves to think, when blinded and drawn away by ſtrong Paſſions. Thus he came by degrees into a ſtrict Correſpondence with *Cyaxares*, and ſecretly employ'd all Means to render *Cyrus*'s Adminiſtration odious to the *Perſians*.

Cyrus had rais'd *Araſpes* to the firſt Dignities in the Army, upon Account of his Capacity and Talent for War: But he would not bring him into the Senate, becauſe the Laws and Cuſtoms of *Perſia* did not allow Strangers to ſit in the ſupreme Council. The perfidious *Soranes* never-

nevertheleſs, preſs'd the young Prince to infringe theſe Laws, knowing that it would be a ſure Means to excite the Jealouſy of the *Perſians*, and to ſtir them up againſt *Cyrus*. 'You 'have need, *ſaid he to him*, of 'a Man like *Araſpes* in your 'Councils. I know that good 'Policy and the Laws forbid the 'intruſting Strangers, either with the 'Command of the Army, or the 'Secrets of State. But a Prince may 'diſpenſe with the Laws, when he 'can fulfil the Intention of them by 'more ſure and eaſy Ways; and 'he ought never to be the Slave of 'Rules and Cuſtoms. Men ordi-'narily act either from Ambition or 'Intereſt. Load *Araſpes* with Dig-'nities and Riches; by that Means 'you will make *Perſia* his Coun-'try, and will have no reaſon to 'doubt his Fidelity.'

Cyrus was not aware of *Soranes*'s

Deſigns, but he lov'd Juſtice too well to depart from it. 'I am perſuaded, anſwer'd the Prince, of the Fidelity and Capacity of *Araſpes*. I love him ſincerely; but though my Friendſhip were capable of making me break the Laws in his Favour, he is too much attach'd to me, ever to accept a Dignity, which might excite the Jealouſy of the *Perſians*, and give them Cauſe to think, that I acted from Inclination and Affection in Affairs of State.'

Soranes having in vain attempted to ingage *Cyrus* to take this falſe Step, endeavour'd to ſurprize him another way, and to raiſe an Uneaſineſs between him and his Father. He artfully made him obſerve the King's Imperfections, his want of Capacity and Genius, and the Neceſſity of purſuing other Maxims than his. 'The mild and peaceful Government of *Cambyſes*, ſaid he to him, 'is

'is incompatible with noble Views. 'If you content your ſelf, like him, 'with a pacifick Reign, how will 'you become a Conqueror?

Cyrus made no other Uſe of theſe Inſinuations, but to avoid the Rocks upon which *Cambyſes* had ſplit. It did not leſſen his Docility and Submiſſion to a Father whom he tenderly lov'd. He reſpected him, even in his Failings, which he endeavour'd to conceal. He did nothing without his Orders; but conſulted him in ſuch a manner, as at the ſame time to give him a juſt Notion of Things. He frequently talk'd to him in private, that the King might be able to decide in publick. *Cambyſes* had Judgment enough to diſtinguiſh, and make himſelf Maſter of the excellent Advices of his Son, who employ'd the Superiority of his Genius only to make his Father's Commands reſpected, and made uſe of his Ta-

lents only to ſtrengthen the King's Authority. *Cambyſes* redoubled his Affection and Eſteem for *Cyrus*, and his Confidence in him, when he ſaw his prudent Conduct: But the Prince took no Advantage of it, and thought he did nothing but his Duty.

Soranes, ſeeing all his Schemes fruſtrated, endeavour'd ſecretly to raiſe a Diſtruſt in the Minds of the *Satrapes*, as if the Prince would intrench upon their Rights, and ruin their Authority; and in order to augment their Jealouſy, he endeavour'd to inſpire *Cyrus* with deſpotick Principles.

'The Gods have deſtin'd you, '*ſaid he*, to ſtretch your Empire 'one Day over all the Eaſt. In or-'der to execute this Deſign ſucceſs-'fully, you muſt accuſtom the *Per-'ſians* to a blind Obedience. Cap-'tivate the *Satrapes* by Dignities and 'Plea-

'Pleaſures. Put them under a Ne-
'ceſſity of frequenting your Court,
'if they would partake of your Fa-
'vours. By this Means get the
'ſovereign Authority by degrees in-
'to your own Hands. Abridge the
'Rights of the Senate. Leave it
'only the Privilege of giving you
'Counſel. A Prince ſhould not a-
'buſe his Power, but he ought ne-
'ver to ſhare it with his Subjects.
'Monarchy is the moſt perfect Kind
'of Government. The true Strength
'of a State, Secrecy in Councils,
'and Expedition in Enterprizes, de-
'pend upon the ſovereign Power's
'being lodg'd in a ſingle Perſon. A
'petty Republick may ſubſiſt under
'the Government of many Heads,
'but great Empires can be form'd
'only by having abſolute Authori-
'ty lodg'd in one. Other Principles
'are the chimerical Ideas of weak
'Minds, who are conſcious of their
'want of Capacity to execute great
'Deſigns.' *Cyrus*

Cyrus was ſhock'd at this Diſcourſe, but conceal'd his Indignation out of Prudence, and dextrouſly breaking off the Converſation, left *Soranes* in a Perſuaſion, that he reliſh'd his Maxims.

As ſoon as *Cyrus* was alone, he made profound Reflections on all that had paſs'd. He call'd to mind the Conduct of *Amaſis*, and began to ſuſpect *Soranes*'s Fidelity. He had not indeed any certain Proofs of his Perfidiouſneſs; but a Man who had the Boldneſs to inſpire him with ſuch Sentiments, ſeem'd at leaſt very dangerous, though he ſhould not be a Traitor. The young Prince by degrees excluded this Miniſter from the Secret of Affairs, and ſought for Pretences to remove him from about his Perſon; yet without doing any thing to affront him openly.

Soranes

Soranes quickly perceiv'd this Change, and carry'd his Reſentment to the laſt Extremities. He perſuaded himſelf, that *Araſpes* was going to be put in his Place; that *Cyrus* had a Deſign to make himſelf abſolute Maſter in *Perſia*; and that this was the Prince's ſecret View in diſciplining his Troops with ſo much Exactneſs.

His lively Imagination and ſuſpicious Temper firſt work'd up his Paſſions to the Height, and then Jealouſy and Ambition blinded him to ſuch a Degree, that he imagin'd he did his Duty in practiſing the blackeſt Treaſons.

He inform'd *Cyaxares* of all that paſs'd in *Perſia*; the Augmentation of its Forces, the Preparations which were making for War, and *Cyrus*'s Deſign of extending his Empire

over all the Eaſt, under Pretext of accompliſhing certain pretended Oracles, by which he impos'd upon the People. *Cyaxares* made Advantage of theſe Advices, to alarm *Aſtyages*, and to inſinuate Uneaſineſs and Diſtruſt into his Mind. *Hyſtaſpes* was order'd away from the Court of *Ecbatan*, and the Emperor threaten'd *Cambyſes* with a bloody War, if he did not conſent to pay the antient Tribute, and return to the ſame Dependance, from which *Perſia* was ſet free, upon his Marriage with *Mandana*. *Cambyſes*'s Refuſal was the Signal of the War, and Preparations were made on both Sides.

In the mean while, *Soranes* endeavour'd to corrupt the chief Officers of the Army, and weaken their Courage, by inſinuating, that *Aſtyages* was their lawful Emperor; that the ambitious Deſigns of *Cyrus* would ruin their Country; and that they

could never make Head againſt the *Median* Troops, who would overwhelm them with Numbers.

He continu'd likewiſe to increaſe the Diſtruſt of the Senators, by artfully ſpreading a Rumour among them, that *Cyrus* undertook this unnatural War againſt his Grandfather, only to weaken their Authority, and to uſurp an abſolute Power.

He conceal'd all his Plots with ſuch Art, that it was almoſt impoſſible to diſcover them. Every Thing he ſaid was with ſo much Caution, that there was no ſeeing into his ſecret Intentions. Nay, there were certain Moments, in which he did not ſee them himſelf; but thought that he was ſincere and zealous for the publick Good. His firſt Remorſes return'd from time to time, but he ſtifled them, by perſuading himſelf that the ill Deſigns which he imputed to the Prince, were real.

Cyrus was quickly inform'd of the Murmurs of the People, the Diſcontent of the Army, and that it was doubtful whether the Senate wou'd give the neceſſary Subſidies. The Emperor of the *Medes* was upon the Point of entring *Perſia*, at the Head of ſixty thouſand Men. The Prince ſeeing his Father reduc'd to the moſt cruel Extremities, and the Neceſſity of taking Arms againſt his Grandfather *, was in the greateſt Perplexity. Which *Cambyſes* obſerving ſaid to him, 'You know, my Son, 'all that I have done to ſtifle the 'firſt Seeds of our Diſcord; but I 'have labour'd to no purpoſe. The 'War is inevitable. Our Coun-'try ought to be preferr'd to our 'Family. Hitherto you have aſſiſted 'me in Buſineſs, you muſt now 'give Proofs of your Courage.

* Herod. B. 8.

'Would

'Would my Age allow me to appear 'at the Head of our Troops, yet 'my Preſence is neceſſary here, to 'keep the People in awe. Go, my 'Son, go, and fight for your Coun-'try. Shew your ſelf the Defender 'of its Liberty, as well as the Pre-'ſerver of its Laws: Second the 'Deſigns of Heaven. Render your 'ſelf worthy to accompliſh its Ora-'cles. Begin by delivering *Perſia*, 'before you think of extending your 'Conqueſts over the Eaſt. Let the 'Nations ſee the Effects of your 'Courage, and admire your Mo-'deration in the midſt of Triumphs, 'that they may not hereafter fear 'your Victories.'

Cyrus being encourag'd by the magnanimous Sentiments of *Cambyſes*, and aided by the Counſels of *Harpagus* and *Hyſtapes*, two Generals of equal Experience, form'd an Army of thirty thouſand Men, com-

compos'd of Commanders, with whoſe Fidelity he was acquainted, and veteran Troops, of known Bravery.

As ſoon as the Preparations were made, Sacrifices were offer'd, and other religious Ceremonies perform'd. *Cyrus*, after this, drew up his Troops in a ſpacious Plain near the Capital, aſſembled the Senate and the *Satrapes*, and with a ſweet and majeſtick Air, thus harangued the Officers of his Army.

'War is unlawful, when it is not 'neceſſary. That which we at pre-'ſent undertake, is not to ſatisfie 'Ambition, or the Deſire of Domi-'nion, but to defend our Liberties, 'upon which an Attempt is made, 'contrary to the Faith of Treaties. 'I am well enough acquainted with 'your Enemies, to aſſure you that 'you have no Reaſon to be afraid of 'them.

'them. They know indeed how to 'handle their Arms; they underſtand 'military Diſcipline, and they ſurpaſs 'us in Number: But they are ſof-'ten'd by Luxury and a long Peace. 'Your ſevere Life has accuſtom'd 'you to Fatigue. Your Souls are 'full of that noble Ardour, which 'deſpiſes Death when you are to 'fight for Liberty. Nothing is im-'poſſible to thoſe, whom no Suf-'ferings or difficult Enterprizes can 'diſhearten. As for me, I will di-'ſtinguiſh my ſelf from you in no-'thing, but in leading the way 'through Labours and Dangers. All 'our Proſperities, and all our Mis-'fortunes ſhall be common.'

He then turn'd to the Senators, and with a reſolute and ſevere Countenance ſaid, '*Cambyſes* is not ig-'norant of the Intrigues at the 'Court of *Ecbatan*, to ſow Diſ-'truſt in your Minds. He knows

'that you intend to refuſe him Sub-
'ſidies. He might, with an Ar-
'my devoted to him, force you
'to a Compliance with his Deſires;
'but having foreſeen the War, he
'has taken his Precautions. One
'Battle will decide the Fate of *Per-*
'*ſia*. He does not want your Aſ-
'ſiſtance. However, remember that
'the Liberty of your Country is at
'preſent in Queſtion. Is this Liber-
'ty leſs ſecure in the Hands of my
'Father, your lawful Prince, than
'in thoſe of the Emperor of the
'*Medes*, who holds all the neigh-
'bouring Kings in an abſolute Depen-
'dance? If *Cambyſes* ſhould be van-
'quiſh'd, your Privileges are loſt
'for ever. If he prove victorious,
'you have every Thing to fear,
'from a Prince whom you have in-
'cens'd by your ſecret Cabals.

The Prince, by this Diſcourſe, intimidated ſome, confirm'd others in

in their Duty, and united all in one Deſign, of contributing to the Preſervation of their Country. *Soranes* appear'd more zealous than any, and earneſtly requeſted to have ſome Command in the Army. But as *Cyrus* had not conceal'd from *Cambyſes* his juſt Suſpicions of that Miniſter, the King did not ſuffer himſelf to be impos'd upon by Appearances. Under Pretext of providing for the Security of the Kingdom, he kept him near his Perſon; but gave Orders to watch his Conduct: So that *Soranes* was a Priſoner in the Capital without perceiving it.

Cyrus having learnt, that *Aſtyages* intended to croſs *Caramania*, in order to enter *Perſia*, prevented him by an unheard of Diligence. He paſs'd over craggy Mountains, and through ſuch Ways as were impaſſable by any other, than an Army

accuſtom'd to Fatigue, and conducted by ſo active a General.

He gain'd the Plains of *Paſſagarda*, ſeized the beſt Poſts, and encamp'd near a Ridge of Mountains, which defended him on one Side, fortifying himſelf on the other by a double Entrenchment. *Aſtyages* quickly appear'd, and encamp'd in the ſame Plain near a Lake.

The two Armies continued in ſight of each other for ſeveral Days. *Cyrus* could not, without great Concern, look forward to the Conſequences of a War againſt his Grandfather, and employ'd this time, in ſending to *Aſtyages*'s Camp, a *Satrap*, named *Artabaſus*, who ſpoke to him in the following Manner.

'*Cyrus*, your Grandſon, has an 'Abhorrence of the War which he 'has been forc'd to undertake a-

'gainſt

'gainſt you. He has neglected no-
'thing to prevent it, nor will refuſe
'any Means to put an End to it. He
'is not deaf to the Voice of Nature,
'but he cannot ſacrifice the Liberty
'of his People. He would be glad,
'by an honourable Treaty, to re-
'concile the Love of his Country
'with filial Affection. He is in a
'Condition to make War; but at
'the ſame time is not aſham'd to
'ask Peace.'

The Emperor, ſtill irritated by *Cyaxares*, perſiſted in his firſt Reſolution, and *Artabaſus* return'd, without ſucceeding in his Negotiation.

Cyrus ſeeing himſelf reduc'd to the Neceſſity of hazarding a Battle, and knowing of what Importance it is, in Affairs of War, to deliberate with many, to decide with few, and to execute with Speed, aſſembled

his principal Officers, and heard all their Opinions. He then took his Reſolution, which he communicated only to *Hyſtaſpes* and *Harpagus*.

The Day following he caus'd a Rumour to be ſpread abroad, that he intended to retire, not daring to engage with unequal Forces. Before he left the Camp, he caus'd Sacrifices to be offer'd, made the uſual Libations, and all the Chiefs did the ſame. He gave the Word, *Mythras the Conductor and Saviour*, and then mounting Horſe, commanded each Man to take his Rank. All the Soldiers had Iron Cuiraſſes of divers Colours, made like the Scales of Fiſh. Their Caſques or Tiara's were of Braſs, with a great white Feather. Their Shields were made of Willow; below which hung their Quivers. Their Darts were ſhort, their Bows long, and their Arrows made of Canes. Their Scymitars hung

hung at their Belts upon their right Thighs. The royal Standard was a golden Eagle, with its Wings expanded. It was the ſame of which the Kings of *Perſia* have ever ſince made uſe.

He decamp'd by Night, advanced in the Plains of *Paſſagarda*, and *Aſtyages* made haſte to meet him, by Sun-riſing. *Cyrus* immediately drew up his Army in order of Battle, only twelve deep, that the Javelins and Darts of the laſt Rank might reach the Enemy; and that all the Parts might ſupport and aſſiſt each other without Confuſion. Further, he choſe out of each of the Battalions a ſelect Troop, of which he form'd a triangular *Phalanx*, after the Manner of the *Greeks*. He placed this Body of Reſerve behind his Army, commanding them not to ſtir till he himſelf ſhould give Orders.

The North-Wind blew hard. The Plain was cover'd with Duſt and Sand. *Cyprus* poſted his Army ſo advantagiouſly, that the riſing Duſt was driven full in the Faces of the *Medes*, and favour'd his Stratagem. *Harpagus* commanded the right Wing, *Hyſtaſpes* the left, *Araſpes* the Center, and *Cyrus* was preſent every where.

The Army of the *Medes* was compos'd of ſeveral ſquare Battalions, thirty in front, and thirty deep, all ſtanding cloſe, to be the more impenetrable. In the Front of the Army were the Chariots, with great Scythes faſten'd to the Axle-trees.

Cyrus order'd *Harpagus* and *Hyſtaſpes* to extend the two Wings by degrees, in order to incloſe the *Medes*. While he is ſpeaking he hears

hears a Clap of Thunder. 'We 'follow the great *Oromazes*,' cry'd he, and in the ſame Inſtant begun the Hymn of Battle, to which all the Army anſwer'd with loud Shouts, invoking the God *Mythras*.

Cyrus's Army preſented their Front in a ſtrait Line to deceive *Aſtyages*; but the Center marching ſlower, and the Wings faſter, the whole *Perſian* Army was ſoon form'd into a Creſcent. The *Medes* pierce the firſt Ranks of the Center, and advance to the laſt. They began already to cry, *Victory!* when *Cyrus*, at the Head of his Body of Reſerve, falls upon the *Medes*, while *Harpagus* and *Hyſtaſpes* ſurround them on all Sides, upon which the Battle is renew'd.

The triangular *Phalanx* of the *Perſians* opens the Ranks of the *Medes*, and turns aſide their Chariots. *Cyrus*, mounted on a foaming

ing Steed, flies from Rank to Rank. The Fire of his Eyes animates the Soldiers, and the Serenity of his Countenance baniſhes all Fear. In the Heat of the Battle he is active, calm, and preſent to himſelf; ſpeaks to ſome, encourages others by Signs, and keeps every one in his Poſt. The *Medes* ſurrounded on all Sides, are attack'd in Front, in Rear, and in Flank. The *Perſians* cloſe in upon them, and cut them in pieces. Nothing is heard but the Claſhing of Arms, and the Groans of the dying. Streams of Blood cover the Plain. Deſpair, Rage and Cruelty ſpread Slaughter and Death every where. *Cyrus* alone feels a generous Pity and Humanity. *Aſtyages* and *Cyaxares* being taken Priſoners, he gives Orders to ſound a Retreat, and put an End to the Purſuit.

Cyaxares, inflam'd with Rage and all the Paſſions which take hold of a proud

proud Mind, when fallen from its Hopes, would not ſee *Cyrus*. He pretended to be wounded, and ask'd Permiſſion to go to *Ecbatan*.

Aſtyages was conducted with Pomp to the Capital of *Perſia*, not like a conquer'd Prince, but a victorious one. Being no longer importun'd by the ill Counſels of his Son, he made a Peace, and *Perſia* was declar'd a free Kingdom for ever. This was the firſt Service which *Cyrus* did his Country.

The Succeſs of this War, ſo contrary to the Expectations of *Soranes*, open'd his Eyes. If the Event had been anſwerable to his Deſires, he would ſtill have continu'd his Perfidiouſneſs. But finding that he was not free to eſcape, that his Projects were diſconcerted, and that it was not poſſible to conceal them any longer, he ſhrunk with Horror to behold the dreadful Condition into which he had brought

brought himſelf, the Crimes he had committed, and the certain Diſgrace which would follow. Not able therefore to endure this Proſpect, he falls into Deſpair, kills himſelf, and leaves a ſad Example to Poſterity, of the Exceſſes to which mad Ambition may carry the greateſt *Genius's*, even when their Hearts are not entirely corrupted.

After his Death *Cyrus* was inform'd of all the Particulars of his Treachery. The Prince, without applauding himſelf for having early ſeen into the Character of this Miniſter, beheld with Concern, and lamented, the unhappy Condition of Man; who often loſes all the Fruit of his Talents, and ſometimes precipitates himſelf into the greateſt Crimes, by giving way to a headſtrong Imagination and a blind Paſſion.

As ſoon as the Peace was concluded,

ded, *Aſtyages* return'd to *Media*. After his Departure *Cyrus* aſſembled the Senators, *Satrapes*, and all the Chiefs of the People, and ſaid to them, in the Name of the King,

'My Father's Arms have deliver'd '*Perſia*, and ſet it free from all fo- 'reign Dependance. He might now 'abridge your Rights and Privi- 'leges, and even deſtroy your Au- 'thority, and govern abſolutely: 'But he abhors ſuch Maxims. It is 'only under the Empire of *Arima-* '*nius*, that Force alone preſides. 'The great *Oromazes* does not go- 'vern in that Manner. His ſove- 'reign Reaſon is the Rule of his 'Will. Princes are his Images. 'They ought to imitate his Conduct. 'The Laws ſhould be their only 'Rule. One ſingle Man is not ſuf- 'ficient for making good Laws. 'How wiſe and juſt ſoever Princes 'are, they are ſtill but Men, and

'con-

'consequently have Prejudices and 'Paſſions. Nay, were they exempt 'from theſe, they cannot ſee and 'hear every Thing. They have 'need of faithful Counſellors, to in-'form and aſſiſt them. 'Tis thus 'that *Cambyſes* reſolves to govern. 'He will reſerve no more Power 'than is neceſſary to do good; and 'chuſes to have ſuch Reſtraints as may 'ſtop and hinder him from doing ill. 'Senators, baniſh your Fears, lay a-'ſide your Diſtruſts, recognize your 'King. He preſerves all your Rights 'to you. Aſſiſt him in making the '*Perſians* happy. He deſires to 'reign over free Children, and not 'over Slaves.'

At theſe Words Joy was diffus'd through the whole Aſſembly. Some cry'd out, 'Is not this the God '*Mythras* himſelf, come down from 'the *Empyreum*, to renew the Reign 'of *Oromazes*.' Others diſſolv'd in

in Tears, and were unable to ſpeak. The old Men look'd on him as their Son; the young Men call'd him Father. All *Perſia* ſeem'd but one Family.

Thus did *Cyrus* avoid all the Snares of *Soranes*, triumph over the Plots of *Cyaxares*, and reſtore Liberty to the *Perſians*. He never had Recourſe to Artifice, mean Diſſimulation, or a tricking Policy, unworthy of great Souls.

Aſtyages dy'd ſoon after his return home, and left the Empire to *Cyaxares*. *Cambyſes* foreſeeing, that the turbulent and jealous Spirit of that Prince would ſoon excite new Diſturbances, reſolv'd to ſeek an Alliance with the *Aſſyrians*. The Kings of *Aſſyria* and the Emperors of the *Medes*, had been for three Ages paſt, the two rival Powers of the Eaſt. They were continually endeavouring to weaken

weaken each other, in order to become Maſters of *Aſia*.

Cambyſes, who knew his Son's Abilities, propos'd to him, that he ſhould go in Perſon to the Court of *Nabuchodonoſor*, to treat with *Amytis*, the Wife of that Prince, and Siſter of *Mandana*. She govern'd the Kingdom during the King's Madneſs.

Cyrus had been hinder'd from going thither, a Year before, by his Mother's Sickneſs. He was exceedingly pleas'd with a Journey to *Babylon*, not only that he might ſerve his Country, but likewiſe to converſe with the *Jews*, whoſe Oracles (as he had learn'd from *Zoroaſter*,) contain'd Predictions of his future Greatneſs; and he had no leſs a Deſire to ſee the miſerable Condition of King *Nabuchodonoſor*, the Report of which was ſpread over all the Eaſt. He left *Perſia*, croſs'd *Suſiana*, and ſoon arrived at *Babylon*. THE

THE

TRAVELS

OF

CYRUS.

BOOK VIII.

SEMIRAMIS had founded the City of *Babylon*; but *Nabuchodonosor* had given it its principal Beauties. Having finish'd his Wars abroad, and being in full Peace at home, he had apply'd his Thoughts

to make his Capital one of the Wonders of the World, and with that View tranſported thither a great Number of Captives, of all the Nations he had conquer'd.

* It was ſituated in a vaſt Plain, water'd by the *Euphrates*. The Fruitfulneſs of the Soil was ſo great, that it yielded the King as much as the half of his Empire, and produc'd two hundred times more than was ſown.

The Walls of the City were built of large Brick, cemented together with *Bitumen*, or a Slime ariſing out of the Earth, which in time became harder than Marble. They were fourſcore Foot thick, three hundred and fifty high, and form'd a perfect Square, twenty Leagues in Compaſs. A hun-

* *The following Particulars are to be found in* Herodotus, *who had been upon the Spot.* B. 1. Diod. Sic. B. 2. Quint. Curt. B. 5. Prideaux Connexion.

dred

dred and fifty Towers were rais'd at certain Diſtances upon theſe inacceſſible Walls, and commanded all the Country round about.

In the Sides of theſe Walls were a hundred Gates of Braſs, through which might be ſeen paſſing to and fro an innumerable Throng of People, of all Nations. Fifty great Streets travers'd the City from Side to Side, and by croſſing each other, form'd above ſix hundred large Diviſions, in which were ſtately Palaces, delightful Gardens, and magnificent Squares.

The *Euphrates* flow'd through the Middle of the City; and over this River was a Bridge, built with ſurpriſing Art. At its two Extremities were two Palaces: The old one to the Eaſt, the new one to the Weſt. Near the old Palace was the Temple of *Belus*. From the Center

of this Building roſe a Pyramid, more prodigious than thoſe of *Egypt*. It was ſix hundred Foot high, and compos'd of eight Towers, one above another. The uppermoſt was the holy Place, where the principal Myſteries were celebrated. From the Top of this Tower, the *Babylonians* obſerv'd the Motions of the Stars, which was their favourite Study, and by which they made themſelves famous in other Nations.

At the other End of the Bridge ſtood the new Palace, which was eight Miles in Circuit. Its famous hanging Gardens, which were ſo many large Terraſſes one above another, roſe like an Amphitheatre to the Height of the City Walls. The whole Maſs was ſupported by divers Arches built upon other Arches, all cover'd with broad Stones ſtrongly cemented, and over them was firſt a Layer of Reed, mix'd with *Bitumen*, then

then two Rows of Bricks, and over theſe were laid thick Sheets of Lead, which made the whole impenetrable to Rain, or any Moiſture. The Mould which cover'd all was of that Depth, as to have room enough for the greateſt Trees to take Root in it. In theſe Gardens were long Walks, which ran as far as the Eye could reach; Bowers, green Plots, and Flowers of all Kinds; Canals, Baſins, and Aqueducts, to water and adorn this Place of Delights. A moſt ſurpriſing Collection of all the Beauties of Nature and Art.

The Author, or rather the Creator, of ſo many Prodigies, equal to *Hercules* in Bravery, and ſuperior to the greateſt Men by his Genius, was, after incredible Succeſſes, fallen into a kind of Madneſs. He imagin'd himſelf transform'd into a Beaſt, and had all the Fierceneſs of one.

As ſoon as *Cyrus* was arriv'd at *Babylon*, he went to ſee Queen *Amytis*. This Princeſs had, for near ſeven Years, been plung'd in a deep Sadneſs; but ſhe was beginning to moderate her Grief, becauſe the *Jews*, who were then Captives in the City, had promis'd her that the King ſhould be cur'd in a few Days. The Queen was waiting that happy Moment with great Impatience. The Wonders which ſhe had ſeen perform'd by *Daniel*, had made her confide in what he ſaid. *Cyrus*, from a reſpectful Conſideration of the Affliction of *Amytis*, avoided ſpeaking to her concerning the principal Deſign of his Journey. He was ſenſible, that it was not a favourable Conjuncture to treat of political Affairs, and waited, like the Queen, for the King's Cure; but not with the ſame Hopes. In the mean while, he endeavour'd to ſatisfy his Curioſity of knowing the Reli-

Religion and Manners of the *Iſraelites.*

Daniel was not then at *Babylon*, but was gone to viſit and conſole the *Jews*, diſpers'd throughout *Aſſyria*. *Amytis* made *Cyrus* acquainted with an illuſtrious *Hebrew*, named *Eleazer*, for whom ſhe had a particular Eſteem. The Prince being inform'd by him, that the People of God did not look upon the King's Frenzy as a natural Diſtemper, but as a Puniſhment from Heaven, enquir'd of him the Cauſe of it.

Nabuchodonoſor, *ſaid the* Hebrew *Sage*, 'being led away by im-'pious Men who were about him, 'came at length to ſuch an Exceſs of 'Irreligion, that he blaſphem'd a-'gainſt *The moſt High*; and to crown 'his Impiety, he made, of our ſa-'cred Veſſels, and of the Riches 'which he had brought from his

'Expedition into *Judea*, a golden 'Statue, of an enormous Size, and 'reſembling his own Perſon. He had 'it erected, and conſecrated, in the 'Plain of *Dura*, and commanded 'that it ſhould be ador'd, by all the 'Nations whom he had ſubdu'd.

'He was admoniſh'd by divine 'Dreams, that he ſhould be puniſh'd 'for his Idolatry and Pride in this 'Life. A *Hebrew*, nam'd *Daniel*, 'a Man famous for Science, Virtue, 'and his Knowledge of Futurity, ex-'plain'd to him thoſe Dreams, and 'denounc'd God's Judgments upon 'him, which were ready to break 'forth.

'The Words of the Prophet made 'ſome Impreſſion upon the King's 'Mind; but being ſurrounded by 'prophane Men, who deſpis'd the 'heavenly Powers, he neglected the 'divine Admonition, and gave

'him-

'himſelf up anew to his Im-
'piety.

'At the End of the Year, while he
'is walking in his Gardens, admi-
'ring the Beauty of his own Works,
'the Splendor of his Glory, and the
'Greatneſs of his Empire; he exalts
'himſelf above Humanity, and be-
'comes an Idolater of his own
'proud Imaginations. He hears a
'Voice from Heaven, ſaying, *O*
'*King* Nabuchodonoſor, *to thee it is*
'*ſpoken, The Kingdom is departed*
'*from thee, and they ſhall drive thee*
'*from Men, and thou ſhalt eat*
'*Graſs as the Beaſts of the Field, till*
'*ſeven Years are paſt, and until thou*
'*know that* The Moſt High *ruleth o-*
'*ver all the Kingdoms of the Uni-*
'*verſe, and giveth them to whom-*
'*ſoever he will.*

'In the ſame Hour was the Thing
'fulfill'd, and his Reaſon was taken
'from

'from him. He was ſeiz'd with a 'Frenzy, and with Fits of raging 'Madneſs. In vain they attempted 'to hold him by Chains. He broke 'all his Irons, and ran away into 'the Mountains and Plains, roaring 'like a Lion. No one can ap-'proach him, without running the 'Hazard of being torn to pieces. He 'has no Repoſe, except one Day in 'the Week, which is the *Sabbath*. 'Then his Reaſon returns, and he 'holds Diſcourſes worthy of Admi-'ration*. It is now almoſt ſeven 'Years that he has been in this Con-'dition, and we are expecting his 'total Deliverance in a few Days, 'according to the divine Prediction.'

Here *Cyrus* ſigh'd, and could not forbear ſaying to *Araſpes*: 'In all 'the Countries through which I paſs, 'I ſee nothing but ſad Examples of 'the Weakneſs and Misfortunes of

* *See* Joſephus.

'Princes.

'Princes. In *Egypt*, *Apries* is de-
'thron'd, and made a Sacrifice by
'his blind Friendſhip for a perfidi-
'ous Favourite. At *Sparta*, two
'young Kings were going to ruin
'the State, if not prevented by the
'Wiſdom of *Chilo*. At *Corinth*,
'*Periander* makes himſelf and his
'whole Family miſerable. At *A-*
'*thens*, *Piſiſtratus* is twice dethron'd,
'as a Puniſhment from the Gods
'for his Artifice. At *Samos*, *Poly-*
'*crates* ſuffers himſelf to be impos'd
'upon ſo far, as to perſecute Inno-
'cence. At *Crete*, the Succeſſors of
'*Minos* have deſtroy'd the moſt per-
'fect of all Governments. *Here*,
'*Nabuchodonoſor* draws upon himſelf
'the Wrath of Heaven, by his Im-
'piety. *Great* Oromazes! *was it*
'*only in your Anger then, that you*
'*gave Kings to Mortals? Are Gran-*
'*deur and Virtue incompatible?*

The Morning of the Sabbath, *Cy-*
rus,

rus, accompany'd by *Eleazer*, went to the Place which the King of *Babylon* frequented. They beheld the unfortunate Prince come out of the *Euphrates*, and lie down under ſome Willows, which were upon the Banks of the River. They approach'd him with Silence. He was ſtretch'd upon the Graſs, his Eyes turn'd towards Heaven; and ſending forth from time to time deep Sighs, accompany'd with bitter Tears. In the midſt of his Misfortunes there was ſtill upon his Face an Air of Greatneſs, which ſhew'd, that *The Moſt High*, in puniſhing, had not entirely forſaken him. They forbore, out of Reſpect, to ſpeak to him, or to interrupt the profound Grief, in which he ſeem'd to be plung'd.

Cyrus, deeply ſtruck with the ſad Situation of this great Prince, ſtood immoveable, and on his Countenance appeared all the Tokens of

a

a Soul ſeiz'd with Terror and Compaſſion. The King of *Babylon* obſerv'd it, and without knowing who he was, ſaid to him: 'Heaven ſuffers me to have Intervals 'of Reaſon, to make me ſenſible, that 'I do not poſſeſs it as a Property; 'that it comes from another; that a 'ſuperior Being takes it from me, 'and reſtores it, when he pleaſes; and 'that he who gives it me is a ſove-'reign Intelligence, who holds all 'Nature in his Hand, and can diſ-'poſe it in order, or overturn it, 'according to his Pleaſure.

'Heretofore, being blinded by 'Pride, and corrupted by Proſperi-'ty, I ſaid within my ſelf, and to 'all the falſe Friends who were a-'bout me; *We are born, as it 'were by Chance, and after Death 'we ſhall be, as if we had never 'been. The Soul is a Spark of Fire, 'which goes out when the Body is*

'*reduc'd to Aſhes. Come, let us en-*
'*joy the preſent Good, let us make*
'*haſte to exhauſt all Pleaſures. Let*
'*us drink the moſt delicious Wines,*
'*and perfume our ſelves with odori-*
'*ferous Oils. Let us crown our ſelves*
'*with Roſes before they wither. Let*
'*Strength be our only Law, and*
'*Pleaſure the Rule of our Duty.*
'*Let us make the Juſt fall into our*
'*Snares, becauſe he diſhonours us*
'*by his Virtue. Let us examine*
'*him with Affronts and Torments, that*
'*we may ſee whether he be ſincere.*
'Thus it was that I blaſphem'd a-
'gainſt Heaven, and this is the Source
'of my Miſeries. Alas! I have but
'too much deſerv'd them.'

Scarce had he pronounced theſe Words, when he ſtarted up, ran away, and hid himſelf in the neighbouring Foreſt. This ſad Spectacle augmented the young Prince's Reſpect for the Deity, and redoubled his Deſire

ſire of being fully inſtructed in the Religion of the *Hebrews*.

He frequently ſaw *Eleazer*, with whom he came by degrees into a ſtrict Friendſhip. The *Eternal*, being watchful over *Cyrus*, whom he had choſen, to bring about the Deliverance of his People, thought fit, by his Converſation with this *Hebrew* Sage, to prepare him to receive, ſoon after, the Inſtructions of the Prophet *Daniel*.

Ever ſince the Captivity of the *Iſraelites*, the *Hebrew* Doctors, who were diſpers'd in the ſeveral Nations, had apply'd themſelves to the Study of the profane Sciences, and endeavour'd to reconcile Religion with Philoſophy. In order thereto, they embrac'd, or forſook the literal Senſe of the ſacred Books, according as it ſuited with their Notions, or was repugnant to them. They taught,

that the *Hebrew* Traditions were often folded up in Allegories, according to the Eaſtern Cuſtom; but they pretended to explain them. This was what gave Riſe afterwards to that famous Sect among the *Hebrews*, call'd the *Allegoriſts*.

Eleazer was of the Number of thoſe Philoſophers, and was, with Reaſon, eſteem'd one of the greateſt *Genius's* of his Age. He was vers'd in all the Sciences of the *Chaldeans* and *Egyptians*, and had held ſeveral Diſputes with the Eaſtern *Magi*, to prove, that the Religion of the *Jews* was not only the moſt antient, but the moſt conformable to Reaſon.

Cyrus having divers times diſcours'd with *Eleazer*, upon all he had learnt in *Perſia*, *Egypt*, and *Greece*, concerning the great Revolutions which had happen'd in the Univerſe, deſir'd him one Day to explain to him the Doc-

Doctrine of the *Hebrew* Philoſophers, concerning *the three States* of the World.

'We adore, *anſwered* Eleazer, 'but *One only God*, infinite, eternal 'immenſe. He has defin'd himſelf, 'HE WHO IS, to denote, that he 'exiſts of himſelf, and that all other 'Beings exiſt only by him. Being 'rich by the Riches of his own Na-'ture, and happy by his own ſu-'preme Felicity, he had no need to 'produce other Subſtances. Never-'theleſs, by a noble and free Effort 'of his beneficent Will, he has 'thought fit to create divers Orders 'of Intelligences, to make them 'happy.

'Man firſt forms the Plan of his 'Work before he executes it; but '*The Eternal* conceives, produces, 'and diſpoſes every Thing in order, 'by the ſame Act, without Labour

'or Succeſſion. He *thinks*, and im-
'mediately all the poſſible Ways
'of repreſenting himſelf outwardly,
'appear before him. A World of
'Ideas is form'd in the divine In-
'tellect. He *wills*, and inſtantly
'real Beings, reſembling thoſe Ideas,
'fill his Immenſity. The whole
'Univerſe, and the vaſt Expanſe of
'Nature, diſtinct from the divine
'Eſſence, is produc'd.

'The Creator has repreſented
'himſelf two ways, by ſimple Pic-
'tures, and by living Images. Hence
'there are two ſorts of Creatures eſ-
'ſentially different, *material Nature*,
'and *intelligent Nature*. The one
'repreſents only ſome Perfections of
'its Original. The other knows
'and enjoys it. There are an in-
'finite Number of Spheres, full of
'ſuch intelligent Beings.

'Sometimes theſe Spirits plunge
'them-

'themſelves into the unfathomable 'Depths of the Divine Nature, to 'adore its Beauties, which are ever 'new. At other times they ad-'mire the Perfections of the Crea-'tor in his Works. This is their 'two-fold Happineſs. They can-'not inceſſantly contemplate the 'Splendor of the divine Eſſence. 'Their weak and finite Nature re-'quires that he ſhould ſometimes 'veil himſelf from their Eyes. This 'is the Reaſon why the *material* '*World* was created; the Refreſh-'ment of the *Intellectual.*

'Two ſorts of Spirits loſt this 'Happineſs by their Diſloyalty. 'The one, call'd *Cherubim*, were of 'a ſuperior Order, and are now in-'fernal Spirits. The other call'd '*Iſchim*, were of a leſs perfect Na-'ture. Theſe are the Souls which 'actually inhabit mortal Bodies.

'The Chief of the Cherubim ap-

'proach'd nearer to the Throne than
'the other Spirits. He was crown'd
'with the moſt excellent Gifts of
'*The Moſt High*; but loſt his Wiſ-
'dom by a vain Complacency in
'himſelf. Being enamour'd with his
'own Beauty, he beheld and con-
'ſider'd himſelf, and was dazzled
'with the Luſtre of his own Light.
'He firſt grew proud, then rebell'd,
'and drew into his Rebellion all the
'*Genii* of his Order.

'The *Iſchim* became too much
'attach'd to material Objects, and
'in the Enjoyment of created Plea-
'ſures, forgot the ſupreme Beati-
'tude of their Nature. The firſt
'were elated with Pride, the others
'debas'd by Senſuality.

'Upon this there happen'd a great
'Revolution in the Heavens. The
'Sphere of the *Cherubim* became a
'dark *Chaos*, where thoſe unhappy

'In-

'Intelligences deplore, without Con-
'ſolation, the Felicity they have loſt
'by their own Fault.

'The *Iſchim*, being leſs guilty,
'becauſe they had ſinn'd through
'Weakneſs, were condemn'd by *The*
'*Almighty* to animate mortal Bo-
'dies. God ſuffer'd them to fall
'into a kind of Lethargy, that they
'might forget their former State:
'Nevertheleſs, as a Puniſhment of
'their Crime, he ordain'd that their
'Abode ſhould be an uneaſy Priſon.

'The Earth, which was before
'luminous, chang'd its Form. It
'was no longer a Place of Delights,
'but of a painful Baniſhment, where
'the continual War of the Elements
'ſubjected Men to Diſeaſes and
'Death. This is the hidden Mean-
'ing of the firſt Allegory of the
'*Hebrew* Law-giver, concerning the
'Terreſtrial Paradiſe, and the Fall

'of our firſt Parents. *Adam* does 'not repreſent one ſingle Man, but 'all Mankind.

'Souls, being once diſunited from 'their Origin, had no longer any 'fix'd Principle of Union. The 'Order of Generation, mutual Wants, 'and Self-love, became, here be-'low, the only Bonds of our tran-'ſient Society, and took the Place 'of Juſtice, Friendſhip, and divine 'Love, which unites the heavenly 'Spirits.

'Divers other Changes happen'd 'in this mortal Abode, ſuitable to 'the State of Souls who ſuffer, and 'deſerve to ſuffer, and are to be 'cur'd by their Sufferings.

'In the End, the great Prophet, 'whom we call the *Meſſiah*, will 'come and renew the Face of the 'Earth. It is *He*, who is the Head,

'and

'and the Conductor of all intelligent 'Natures. He is the Firſt-born of all 'Creatures. The Deity has united 'himſelf to him in an intimate 'manner, from the Beginning of 'the World. It is *He*, who con-'vers'd with our Fathers under a 'human Form. It is *He*, who ap-'pear'd to our Law-giver upon 'the Holy Mount. It is *He*, who 'ſpoke to the Prophets under a vi-'ſible Appearance. It is *He*, who 'is call'd every where *The Deſire of* '*Nations*; becauſe he has been im-'perfectly known to them, by an 'antient Tradition, with the Ori-'gin of which they are unacquaint-'ed. To conclude, it is *He*, who 'will come in Triumph upon the 'Clouds, to reſtore the Univerſe to 'its primitive Splendor and Felicity. 'The Foundation of the whole 'Law, and of all the Prophecies, is 'the Idea of *A Nature, pure in its*

'*Original, corrupted by Sin, and to*
'*be one Day reſtor'd.*'

Cyrus, almoſt tranſported with hearing this Account, was unwilling to interrupt the Philoſopher; but ſeeing that he had done ſpeaking, he ſaid, 'You 'give me a much higher Idea of the 'Divinity, than the Philoſophers of 'other Nations. They have repreſented the firſt Principle to me, 'only as a ſovereign Intellect, 'who ſeparated and reduc'd to Order, the *Chaos* of an *eternal Matter*. But you teach me, that HE WHO IS, has not only *regularly diſpos'd* that Matter, but *produc'd* it; that he has given it *Being*, as 'well as *Motion*; and has fill'd his 'Immenſity with new *Subſtances*, as 'well as new *Forms*. The *Amiſictes*, *Jyngas*, *Coſmogoges*, all the '*Genii* which inhabit the *Empyreum*, and all the ſubordinate Divinities, ador'd in other Countries,

'are

'are not Parts of his Subſtance, but 'Images of his Greatneſs, and mere 'Effects of his Power. You ſhew 'me, that in all Nature there is 'but one ſupreme Deity, who gives 'Exiſtence, Life and Reaſon to all 'Beings. This then is the God of '*Iſrael*, ſo ſuperior to thoſe of all 'other Nations.

'I ſee that the Doctrine of the '*Perſians*, *Egyptians*, and *Greeks*, 'concerning the three States of the 'World, is perfectly conformable 'to your Theology.

'*Zoroaſter*, being inſtructed in 'the Sciences of the *Gymnoſophiſts*, 'ſpoke to me of the firſt Empire of '*Oromazes*, before the Rebellion of '*Arimanius*, as of a State in which 'Spirits were happy and perfect. In '*Egypt*, the Religion of *Hermes* 'repreſents the Reign of *Oſiris*, be-'fore the Monſter *Typhon* broke

'through

'through the *Mundane Egg*, as a 'State exempt from Miſeries and 'Paſſions. *Orpheus* has ſung the 'golden Age as a State of Simplici-'ty and Innocence. Each Nation 'has formed an Idea of this primitive 'World, according to its Genius. 'The *Magi*, who are all Aſtrono-'mers, have plac'd it in the *Stars*. 'The *Egyptians*, who are all Philo-'ſophers, have fancy'd it *A Repub-'lick of Sages*. The *Greeks*, who 'delight in rural Scenes, have de-'ſcrib'd it as *A Country of Shep-'herds*.

'The *Sibyls* have foretold the 'coming of a Hero, who is to 'deſcend from Heaven, to bring 'back *Aſtræa* to the Earth. The '*Perſians* call him *Mythras*; the '*Egyptians*, *Orus*; the *Greeks*, *Jupi-'ter, the Conductor, and Saviour*. It 'is true they differ in their Deſcripti-'ons, but all agree in the ſame Truths.

'They are all ſenſible, that Man is 'not now what he was, and believe 'that he will one Day aſſume a 'more perfect Form. God cannot 'ſuffer an eternal Blemiſh in his 'Work. Evil had a Beginning, and 'it will have an End. Then will 'be the Triumph of Light over 'Darkneſs. *That* is the Time fix'd 'by Deſtiny, for the total Deſtruc-'tion of *Typhon*, *Arimanius*, and '*Pluto*. *That* is the preſcrib'd Pe-'riod for re-eſtabliſhing the Reign 'of *Oromazes*, *Oſiris* and *Saturn*.

'Nevertheleſs, there ariſes one 'great Difficulty, which no Philo-'ſopher has yet been able to ſolve 'me. *I do not conceive how Evil 'could happen under the Government 'of a God, who is good, wiſe and 'powerful. If he be wiſe, he might 'have foreſeen it. If he be power-'ful, he might have hinder'd it: 'And if he be good, he would have*

'*pre-*

'*prevented it.* Help me to anſwer 'this great Difficulty. Shew me 'which way to juſtify the eternal 'Wiſdom. *Why has God created 'free Beings capable of Evil? Why 'has he beſtow'd on them ſo fatal a 'Gift?*'

'Liberty, *anſwered Eleazer*, is a 'neceſſary Conſequence of our rea-'ſonable Nature. To be free, is 'to be able to chuſe. To chuſe, is 'to prefer. Every Being capable of 'Reaſoning and Comparing can 'prefer, and conſequently chuſe. 'This is the eſſential Difference be-'tween Bodies and Spirits: The one 'are neceſſarily tranſported where-'ever the moving Force carries them; 'The other are mov'd only by a 'Reaſon which enlightens them. 'God could not give us Intelligence, 'without giving us Liberty.'

'But could he not, *reply'd Cy-*

'*rus*,

'*rus*, have hinder'd us from abuſing 'our Liberty, by ſhewing us Truth 'with ſo clear an Evidence, that it 'would have been impoſſible to 'miſtake? When the ſovereign 'Beauty diſplays his infinitely at-'tractive Charms, they ſeize and en-'groſs the whole Will, and make all 'inferior Amiableneſs vaniſh, as the 'riſing Sun diſpels the Shades of Night.

'The pureſt Light, *anſwered E-'leazer*, does not illuminate thoſe 'who will not ſee. Now, every fi-'nite Intelligence may turn his Eyes 'from the Truth. I have already 'told you that Spirits cannot incef-'ſantly contemplate the Splendors of 'the divine Eſſence; they are ob-'lig'd from time to time to cover 'their Faces. 'Tis then that Self-'love may ſeduce and make them 'take an apparent Good for a real 'one. And this falſe Good may 'dazzle and draw them away from

'the true Good. Self-love is inſeparable from our Nature. God, 'in loving himſelf, eſſentially loves '*Order*, becauſe he is *Order*; but 'the Creature may love it ſelf without loving *Order*; and hence every created Spirit is neceſſarily and 'eſſentially fallible. To ask why 'God has made fallible Intelligences, 'is to ask why he has made them 'finite, or why he has not created 'Gods as perfect as himſelf? A 'Thing impoſſible.

'Cannot God, *continu'd Cyrus*, 'employ his Almighty Power, to 'force free Intelligences to ſee and 'reliſh Truth?'

'Under the Empire of God himſelf, *anſwer'd Eleazer*, deſpotick 'Rule and Liberty are incompatible. 'Inclination, Will, and Love, are 'never forc'd. God does every 'Thing he pleaſes in Heaven and

'upon

'upon Earth; but he *will not* em-
'ploy his abſolute Power to deſtroy
'the free Nature of intelligent Be-
'ings. If he did ſo, they would
'act no longer from Inclination and
'Choice, but by Force and Neceſſi-
'ty. They would obey, but they
'would not love. Now *Love* is
'what God demands, and it is the
'only Worſhip worthy of him. He
'does not require it for any Advan-
'tage to himſelf, but for the Good
'of his Creatures. He will have
'them happy, and contribute to
'their own Happineſs; happy by
'Love, and by a Love of pure
'Choice. It is thus that their Me-
'rit augments their Felicity.'

'I begin to underſtand you, *ſaid*
'*Cyrus*. Moral Evil does not come
'from the ſupremely good, wiſe,
'and powerful Being, who cannot
'be wanting to his Creatures, but
'from the Weakneſs inſeparable from

'our

'our limited Nature, which may be 'dazzled and deceiv'd. *But what 'is the Cauſe of natural Evil? 'Might not the Goodneſs of God 'have brought back his offending 'Creatures to Order, without making 'them ſuffer? A good Father will 'never make uſe of Puniſhments, 'when he can gain his Children by 'Mildneſs.*'

'I have already told you, *an-'ſwer'd Eleazer*, that we are capa-'ble of a twofold Happineſs. If 'God, after our Rebellion, con-'tinu'd to us the Enjoyment of 'created Pleaſure, we ſhould never 'aſpire to an Union with the Creator. 'We ſhould content our ſelves with 'an inferior Happineſs, without any 'Endeavours to attain to the ſu-'preme Beatitude of our Nature. 'The only Means to give free Be-'ings a Diſlike and Deteſtation of 'their Diſorder, is to make them 'feel,

'feel, for a time, the fatal Conſe-
'quences of their wandring from
'him. God owes it to his Juſtice,
'to puniſh the Guilty, that he may
'not countenance Crimes; and his
'Goodneſs likewiſe requires it, in
'order to correct and reform the
'Criminal. *Natural Evil is neceſ-*
'ſary to cure moral Evil: Suf-
'fering is the only Remedy for Sin.'

'I comprehend you, *ſaid Cyrus.*
'God could not deprive Spirits of
'Liberty, without depriving them
'of Intelligence; nor hinder them
'from being fallible, without mak-
'ing them infinite; nor reſtore them
'after their Fall, but by expiatory
'Pains, without violating his Juſtice
'and Goodneſs. Exempt from all
'Paſſion, he has neither Anger, nor
'Revenge. He chaſtiſes, only to
'amend; and puniſhes, only to
'cure.'

'Yes, *anſwered Eleazer*, all will 'ſuffer more or leſs, as they are 'more or leſs gone aſtray. Thoſe 'who have never departed from 'their Duty, will for ever excel the 'reſt in Knowledge and in Happi-'neſs. Thoſe who delay their Re-'turn to it, will be always inferior 'to the other in Perfection and Fe-'licity. The Return of Spirits to 'their firſt Principle, reſembles the 'Motion of Bodies towards their 'Center. The nearer they approach 'to it, the more their Velocity aug-'ments.

'This is the Order eſtabliſhed by 'eternal Wiſdom, the immutable 'Law of diſtributive Juſtice; from 'which God cannot deviate, without 'being eſſentially wanting to him-'ſelf, countenancing Rebellion, and 'expoſing all finite and fallible Be-'ings to the Danger of diſturbing the 'univerſal Harmony. 'The

'The Conduct of God ſhocks 'us, only becauſe we are *finite* 'and *mortal.* Let us raiſe our 'Thoughts above this Place of 'Baniſhment. Let us run over all 'the Celeſtial Regions. We ſhall 'ſee Diſorder and Evil no where 'but in this Corner of the Univerſe. 'The Earth is but an *Atom* in com-'pariſon of *Immenſity.* The whole 'Extent of Time is but a *Moment* 'in reſpect of *Eternity.* Theſe two 'infinitely ſmall Points will one 'Day diſappear. Yet a little Mo-'ment, and Evil will be no more. 'But our limited Minds, and our 'Self-love, magnify Objects, and 'make us look upon that *Point,* 'which divides the two Eternities, as 'ſomething great.'

'This, *continu'd Eleazer*, is what 'even the Underſtanding of Man can 'anſwer, to juſtify the Ways of

'God. It is thus that we confound 'Reaſon by Reaſon it ſelf. It is by 'theſe Principles that our Doctors 'ſilence the Philoſophers of the 'Gentiles, who blaſpheme againſt 'the ſovereign Wiſdom, becauſe of 'the Evils and Crimes which hap-'pen here below. But yet our Re-'ligion does not conſiſt in theſe 'Speculations. It is not ſo much a 'philoſophical Syſtem, as a ſuperna-'tural Eſtabliſhment. *Daniel* will 'inſtruct you in it. He is at pre-'ſent the Prophet of *The Moſt High*. 'The *Eternal* ſometimes ſhews him 'Futurity as preſent, and lends him 'his Power to work Prodigies. He 'is ſoon to return to *Babylon*. He 'will ſhew you the Oracles con-'tain'd in our ſacred Books, and 'teach you what are the Purpoſes 'for which God intends you.'

It was in this Manner that *Eleazer* inſtructed *Cyrus*. The *Hebrew* Sage

endeavour'd to juſtify the incomprehenſible Ways of Providence by Reaſonings merely philoſophical. And what was defective in his Opinions, was ſet right by the more ſimple and ſublime Inſtructions of *Daniel*, who came back to *Babylon* a few Days after.

It was the Time fix'd by the Prophets for the Deliverance of *Nabuchodonoſor*. His Frenzy ceas'd, and his Reaſon was reſtor'd to him. Before he return'd to his Capital, he reſolv'd to pay a publick Homage to the God of *Iſrael*, in the ſame Place where he had given the notorious Inſtance of his Impiety.

He order'd *Daniel* to aſſemble the Princes, Magiſtrates, Governors of Provinces, and all the Nobles of *Babylon*, and to conduct them to the Plains of *Dura*, where he had ſome Years before erected the famous golden Statue. Cloath'd with

his Imperial Robe, he mounts upon an Eminence, from whence he may be ſeen by all the People. He has no longer any thing fierce or ſavage in his Look. Notwithſtanding the dreadful Condition to which his Sufferings had reduc'd him, his Countenance has a ſerene and majeſtick Air. He turns towards the Eaſt, takes off his Diadem, proſtrates himſelf with his Face to the Earth, and pronounces three times the tremendous Name of *JEHOVAH!*

After having ador'd the *ETERNAL* for ſome time in a profound Silence, he riſes, and ſays:

'People of all Nations aſſembled 'together, it was here that you for-'merly beheld the extravagant Marks 'of my impious and abominable 'Pride. It was here, that I uſurp'd 'the Rights of the Divinity, and 'would force you to worſhip the

'Work of Mens Hands. *The Moſt*
'*High*, to puniſh this Exceſs of
'Irreligion condemned me to eat
'Graſs with the Beaſts for ſeven
'whole Years. The Times are ac-
'compliſh'd. I have lifted up my
'Eyes to Heaven, and acknowledg'd
'his Power. My Reaſon and my
'Underſtanding are reſtored me.
'Your God, (*continued he*, turning
'towards *Daniel*,) is in Truth the
'GOD OF GODS, and KING OF
'KINGS. All the Inhabitants of the
'Earth are, before him, as nothing,
'and he does according to his Will
'both in Heaven and in Earth. His
'Wiſdom is equal to his Power, and
'all his Ways are full of Juſtice.
'Thoſe that walk in Pride he is a-
'ble to abaſe, and he raiſes again
'thoſe whom he had humbled. O
'Princes and People, learn to render
'Homage to his Greatneſs!'

At theſe Words the Aſſembly ſent up

Shouts of Joy, and fill'd the Air with Acclamations, in Honour of the God of *Iſrael*. *Nabuchodonoſor* was conducted back with Pomp to his Capital, and reſum'd the Government of his Kingdom. Soon after, he rais'd *Daniel* to the higheſt Dignities, and the *Jews* were honour'd with the firſt Poſts throughout his vaſt Empire.

Some Days after, *Amytis* preſented *Cyrus* to *Nabuchodonoſor*, who receiv'd the young Prince in a moſt friendly Manner, and gave him a favourable Hearing. However, the Nobles of *Babylon*, who ſat in the King's Council, repreſented to him in very ſtrong Terms; That great Inconveniences might attend the provoking the *Median* Court, at the preſent Juncture, when notwithſtanding the prudent Conduct of *Amytis*, during the King's Illneſs, the Forces of the Kingdom were much leſſen'd,

leſſen'd, and its Treaſure exhauſted: And that it would be better Policy to foment the Diviſions between the *Medes* and *Perſians*, in order to make them mutually weaken each other's Strength, and ſo give the King of *Babylon* a fair Occaſion of extending his Conqueſts.

But *Nabuchodonoſor*, who by the Misfortunes he had ſuffer'd, was cur'd of all ſuch falſe Maxims, did not ſuffer himſelf to be dazzled by the ambitious Projects of his Miniſters. And *Cyrus* obſerving his good Diſpoſitions, took that Opportunity to lay before him the Advantages he might find by an Alliance with *Cambyſes*. He repreſented to him, that the *Medes* were the only Rivals of his Power in the Eaſt; That it could not be for the Intereſt of the King of *Babylon*, to let them grow more conſiderable, by ſubjecting and oppreſſing the *Perſians*; but that he ſhould

ſhould rather make the latter his Friends, who might ſerve as a Barrier to his Empire againſt the Enterpriſes of the *Median* Prince. And in fine, that *Perſia* lay very convenient for the *Babylonian* Troops to march through it into *Media*, in caſe *Cyaxares* ſhould reſolve upon a Rupture.

The *Prince* of *Perſia* ſpoke both in publick and private Aſſemblies, with ſo much Eloquence and Strength of Reaſon; he ſhew'd during the Courſe of his Negotiation, (which laſted ſome Months) ſo much Candor and Truth; he manag'd the Nobles with ſo much Prudence and Delicacy; that in the End he brought them all over. An Alliance was ſworn in a ſolemn Manner, and *Nabuchodonoſor* continued faithful to it the reſt of his Life.

Cyrus being impatient to ſee the ſacred

ſacred Books of the *Jews*, which contain'd Oracles relating to his future Greatneſs, convers'd every Day with *Daniel*; and the Prophet endeavour'd to inſtruct the young Prince in the *Hebrew* Religion. He open'd the Books of *Iſaiah*, which had mention'd *Cyrus* by Name, a hundred and fifty Years before his Birth, as a Prince whom God had deſtin'd to be the Conqueror of *Aſia*, and Deliverer of his People.

Cyrus was ſeiz'd with Aſtoniſhment, to ſee ſo clear and circumſtantial a Prediction, a Thing unknown in other Nations, where the Oracles were always obſcure and doubtful.

'Eleazer, *ſaid he to the Prophet*, 'has already ſhewn me, that the 'great Principles of your Religion 'concerning *the three States of the* '*World*, agree with thoſe of other 'Nations. He has given me the

'Idea

'Idea of a GOD-CREATOR, which I 'have not found among the other 'Philoſophers. He has anſwer'd all 'my Difficulties about the Origin 'of Evil, by the free Nature of 'Spirits. He ſhuts the Mouth of 'Impiety by his ſublime Ideas con-'cerning the Pre-exiſtence of Souls, 'their voluntary Fall, and their to-'tal Reſtoration. But he has ſaid 'nothing to me of the ſupernatural 'Eſtabliſhment of your Law. I con-'jure you, by the God of *Iſrael*, to 'anſwer my Queſtions. *Has your 'Tradition the ſame Source with that 'of other Nations? Has it been tranſ-'mitted to you by a purer Channel? 'Was your Law-giver a mere Phi-'loſopher, or a divine Perſon?*

I know, *anſwer'd Daniel*, all the 'Endeavours which our Doctors uſe, 'to ſute Religion to the Taſte of the 'Philoſophers. But they go aſtray, 'and loſe themſelves in a Crowd of

'un-

'uncertain Opinions. The Origin 'and Continuance of Evil, under 'the Government of a good, wiſe, 'and powerful Creator, is an *Æ-* '*nigma*, which has always exercis'd 'the Speculations of the Learned. 'It is vain and fruitleſs to attempt to 'explain it. We are certain that 'God has permitted Evil, only that 'he may draw from it an infinite 'Good; but how he will execute his 'Purpoſe, is a ſecret which no Mor-'tal can penetrate. The *Chaldean*, 'the *Egyptian*, the *Greek*, and even 'our *Hebrew* Philoſophers, are 'puzzled and confounded by the 'Multiplicity of their own Reaſon-'ings upon this Matter. They waſte 'themſelves in toiling about thoſe 'intricate Queſtions, without being 'able to unravel them. Who can 'know the Deſigns of God, or pe-'netrate into his ſecret Purpoſes? 'Our Thoughts are weak, and our 'Conjectures vain. The Body weighs

'down

'down the Soul, and will not ſuffer
'it to reach thoſe Heights to which
'it fondly aſpires.

'The Curioſity of ſeeing into
'every Thing, explaining every
'Thing, and adjuſting it to our
'weak Ideas, is the moſt dangerous
'Diſeaſe of the human Mind. The
'moſt ſublime Act of our feeble
'Reaſon, is to keep it ſelf ſilent be-
'fore the *Sovereign Reaſon*, to ſub-
'mit, and to leave to God the Care
'of juſtifying, one Day, the in-
'comprehenſible Ways of his Pro-
'vidence. Our Pride and Impatience
'will not ſuffer us to wait for this
'Unravelling. We would go *before*
'the Light, and by ſo doing we
'loſe the Uſe of it.

'Forget therefore all the ſubtle
'Speculations of the Doctors. I
'ſhall ſpeak to you a more ſure and
'ſimple Language. I ſhall propoſe
'no-

'nothing to you but palpable Facts, 'of which the Eyes, Ears, and all 'the Senſes of Men are Judges.

'You have already learn'd by 'the univerſal Doctrine of all Na- 'tions, that Man is fallen from the 'Purity of his Original. By diſ- 'continuing to be juſt, he ceas'd to 'be immortal. Sufferings follow'd 'cloſe upon Crimes, and Men were 'condemn'd to a State of Pain and 'Miſery, in order to make them 'breathe perpetually after a better 'Life.

'For the firſt Ages after the Fall, 'Religion was not written. The 'moral Part of it was found in Reaſon 'it ſelf, and the Myſteries of it were 'tranſmitted by Tradition from the 'Antients. As Men liv'd then ſe- 'veral Ages, it was eaſy to preſerve 'that Tradition in its Purity.

'But

'But the ſublime Knowledge of
'the firſt Men having ſerv'd only to
'increaſe the Corruption of their
'Hearts, the whole Race of Man-
'kind, except one Family, was de-
'ſtroy'd, in order to ſtop the Courſe
'of Impiety, and the multiplying of
'Vices. The Fountains of the great
'Abyſs were broken up, and the
'Waters cover'd the Earth with an
'univerſal Deluge, of which there
'are yet ſome Traces in all Na-
'tions. The Conſtitution of the
'World, which had been chang'd by
'the Fall, was impair'd a-new. The
'Juices of the Earth were impo-
'veriſh'd and ſpoilt by this Inunda-
'tion. The Herbs and Fruits had
'no longer the ſame Virtue. The
'Air, loaded with an exceſſive Moi-
'ſture, ſtrengthned the Principles of
'Corruption, and the Life of Man
'was ſhortned.

'From

'The Deſcendants of *Noah*, who 'ſpread themſelves over the Face 'of the whole Earth, quickly forgot 'him who made them; they corrupt-'ed their Ways, and gave themſelves 'up to all Wickedneſs.

'It was then that the ETERNAL 'choſe a peculiar People to be the 'Depoſitary of Religion, Morality, 'and all divine Truths, that they 'might not be debas'd, and intirely 'obſcur'd, by the Imagination, Paſ-'ſions, and vain Reaſonings of Men.

'*Abraham*, by his Faith and 'Obedience, was found worthy to 'be the Head and the Father of this 'happy People. THE MOST HIGH 'promiſed him, That his Poſterity 'ſhould be multiplied as the Stars 'of Heaven; That they ſhould one 'Day poſſeſs the Land of *Canaan*;

'and That of his Seed ſhould come
'the *Meſſiah*, in the fulneſs of time.

'The riſing Family of this Patri-
'arch, feeble in its Beginnings, go
'down to *Egypt*, where they be-
'come very numerous, awaken the
'Jealouſy of the *Egyptians*, and are
'reduced to a State of Slavery. But
'having been tried and purified by
'all Sorts of Afflictions, for the ſpace
'of 200 Years, God raiſes up *Moſes*
'to deliver them.

'THE MOST HIGH, after having
'inſpired our Deliverer with the pureſt
'Wiſdom, lends him his Almighty
'Power to prove his divine Miſſion
'by the moſt ſignal Wonders. Theſe
'Wonders are nothing leſs than a
'frequent and inſtantaneous changing
'of the Order and Courſe of Nature.

'The haughty King of *Egypt* re-
'fuſes to obey the Orders of the
'AL-

ALMIGHTY. *Moſes* terrifies his Court with repeated Signs of the Vengeance of Heaven. He ſtretches out his Arm, and ten mortal Wounds make the Kingdom feel its Power. Rivers are turn'd into Blood; ſwarms of venomous Inſects ſpread every where Diſeaſes and Death; prodigious Lightnings, with Storms of Hail, deſtroy Men, Beaſts and Plants; a thick Darkneſs hides for three Days, all the Luminaries of Heaven; and an exterminating Angel deſtroys in one Night all the Firſt-born of *Egypt*.

At length the People of God leave the Land of their Captivity. *Pharaoh* purſues them with a formidable Army. A Pillar of Fire is our Guide by Night, and a thick Cloud by Day conceals our March from the Purſuers. *Moſes* ſpeaks, the Sea divides, the *Iſraelites* go through it on dry Ground, and are no

'ſooner paſs'd than the Sea returns
'to its Strength, and its impetuous
'Waves ſwallow up the Infidel Nation.

'Our Fathers wander in the De-
'ſert, where they ſuffer Hunger,
'Thirſt, and the Inclemency of the
'Seaſons. They murmur againſt
'God. *Moſes* ſpeaks again: A mi-
'raculous Food deſcends from Hea-
'ven; dry Rocks become Foun-
'tains of living Water; the Earth
'opens and ſwallows up thoſe, who
'refuſe to believe the Promiſes, un-
'leſs they ſee their Accompliſhment.

'It is in Solitude that God ſpeaks
'to the Heart of Man; and it was in
'this Deſert, that he himſelf pub-
'liſh'd his Holy Law, and dictated
'all the Rites, Statutes, and Sacrifices
'of our Religion. He calls up our
'Conductor to the Top of Mount
'*Sinai*; the Mountain trembles, and
'the Voice of the ETERNAL is heard

'in

'in Thunders and Lightnings. He 'diſplays his dreadful Power to make 'an Impreſſion upon Hearts, more 'diſpoſed to be affected by Fear than 'Love.

'But the GOD appears no leſs in 'the Wonders of his Goodneſs, than 'in thoſe of his Power. The High 'and Lofty One, who inhabits Eter-'nity, condeſcends to dwell amongſt 'the Children of *Iſrael*, and to di-'rect them in all their Ways. A 'moveable Sanctuary, the Ark of 'the Covenant, is form'd and erected 'by his Order, and the Altar is ſanc-'tified by the Preſence of the Glory 'of THE MOST HIGH.

'The Rays of a Heavenly Light 'encompaſs the Tabernacle; God 'ſits between the Cherubim, and 'from thence declares his Will.

'After this, our great Lawgiver,

'by the Command of God himſelf, 'commits to Writing our Law and 'our Hiſtory, the everlaſting Proofs 'of his ſupreme Goodneſs, and of 'our Ingratitude. *Moſes*, before his 'Death, puts this Book into the Hands 'of all the People. It was neceſſary 'at every inſtant to conſult it, in Or-'der to know not only the Religious, 'but Civil Laws. Each *Hebrew* is 'obliged to read it over once a 'Year, and to tranſcribe the whole, 'at leaſt once in his Life. It was 'impoſſible to alter or corrupt theſe 'ſacred Annals, without the Impoſ-'ture's being diſcovered and puniſh'd 'as High Treaſon againſt God, and 'an Attempt againſt the Civil Au-'thority.

'*Moſes* dies: our Fathers leave 'the Deſert; Nature is obedient to 'the Voice of *Joſhua*, our new Con-'ductor; Rivers run back to their 'Fountain-head; the Sun ſuſpends its

'Courſe;

'Courſe; the Walls of a ſtrong City 'fall down at the Approach of the 'Ark; and the moſt courageous and 'warlike Nations fly before the tri-'umphant Armies of *Iſrael*, who at 'length take Poſſeſſion of the pro-'mis'd Land.

'Scarce is this ungrateful and in-'conſtant People ſettled in that 'Land of Delights, but they grow 'weary of being under the imme-'diate Government of JEHOVAH, 'and are deſirous of having a King 'to go before them, like the Nations 'about them. God gives them a 'King in his Anger. *Saul* is the firſt 'of our Monarchs; he proves diſo-'bedient, and is rejected. He is 'ſucceeded by *David*, the Man af-'ter God's own Heart, who extends 'his Conqueſts, and the Throne is 'eſtabliſh'd in his Family; yet he is 'not permitted to build a Temple 'to the Lord at *Jeruſalem*. This

'Favour is reſerv'd for *Solomon* his 'Son, the wiſeſt and moſt pacifick of 'our Princes. He erects a ſtupen-'dous Structure upon Mount *Sion*: 'The God of Peace fixes his Habi-'tation there. The Miracle of the 'Ark is perpetuated, the Glory of 'the Divine Majeſty fills the Sanc-'tuary, and Oracles are heard from 'The Moſt Holy Place, as often as 'the High Prieſt goes thither to en-'quire of the Lord.

'In order to perpetuate the Me-'mory of ſo many Miracles, and to 'demonſtrate the Truth of them to 'all future Ages, *Moſes*, *Joſhua*, 'our Judges, and our Kings eſta-'bliſh ſolemn Feſtivals and auguſt 'Ceremonies. A whole Nation con-'curs loudly, and ſucceſſively to give 'Teſtimony to them by the moſt 'publick and laſting Monuments.

'While the *Iſraelites* perſevere in 'their

'their Obedience, THE LORD OF 'HOSTS is their Protector, and ren-'ders them invincible as he had 'promiſed; but as ſoon as they de-'part from the Law of their God, 'he gives them up a Prey to their 'fierce Enemies. Nevertheleſs he 'chaſtiſes them like a Father, and 'does not utterly forſake them. In 'every Age he raiſes up Prophets, 'who threaten, inſtruct, and reform 'us. Theſe Sages being ſeparated 'from all Terreſtrial Pleaſures unite 'themſelves to the Sovereign Truth. 'The Eyes of the Soul which have 'been ſhut ſince the Origin of Evil, 'are open'd in theſe Divine Men to 'look into the Counſels of Provi-'dence, and to know all its Secrets.

'The heavy Judgments of God 'fall often upon the ſtubborn and 'untractable *Hebrews*, and as often 'this choſen People is brought back 'by the Prophets to own and adore

'the

'the God of their Fathers. At length 'they are wholly carried away by 'that wretched Inclination in all Mor-'tals to corporalize the Deity, and 'to form to themſelves a God with 'Paſſions like their own. The God 'of *Abraham*, faithful in his Threat-'nings as in his Promiſes, has hum-'bled us for many Years under the 'Yoke of *Nabuchodonoſor*. *Jeru-'ſalem* is become deſolate, and the 'Holy Temple a Heap of Stones. 'Vagabonds and Captives in a ſtrange 'Land, we wander upon the Banks 'of the *Euphrates*, and ſilently mourn, 'when we remember *Sion*.

'But God having firſt made uſe 'of that proud Conqueror to accom-'pliſh his eternal Purpoſes, then a-'baſed him in his Anger. You have 'been Witneſs both of his Puniſh-'ment and his Deliverance. Ne-'vertheleſs the Meaſure of the Di-'vine Judgments upon the Race of

'*Jacob*

'*Jacob* is not yet fill'd up: It is
'you, O *Cyrus*, who are ordain'd,
'by THE MOST HIGH to be their
'Deliverer. *Jeruſalem* will be re-
'peopled, the Houſe of the Lord re-
'built; and the Glory of the latter
'Temple, which will one Day be
'honoured with the Preſence of the
'*Meſſiah*, ſhall be greater than the
'Glory of the former.

The Prince of *Perſia* was aſtoniſh'd at this Diſcourſe. His Mind fluctuated between ſo many Proofs and ſo much Obſcurity. He ſaw the Truth only through a Cloud, and did not yet comprehend the Grandeur and Dignity of the *Hebrew* Law; and therefore ſaid to *Daniel*,

But what is the Deſign of this Law, dictated by God himſelf with ſo much Pomp, preſerved by your Fore-Fathers with ſo much Care, renew'd and confirm'd by your Prophets with

with ſo many Miracles? In what does it differ from the Religion of other Nations?

'The Deſign of the Law and 'the Prophets, reply'd *Daniel*, and 'of all the Parts of our Worſhip, 'is to ſhew, That all Creatures 'were pure in their Original, and 'had nothing contagious or mortal 'in them; That all Men are at 'preſent born ſick, corrupt, and ig-'norant, even to the Degree of 'not knowing their Diſeaſe; and That 'human Nature cannot be reſtor'd to 'its Perfection, but by the Coming 'of a *Meſſiah*. All the Ceremonies 'and Sacrifices of our Religion are 'but the Shadows of theſe three 'Celeſtial Truths. The Hiſtory of 'our Nation is writ with ſuch divine 'Art, that the Facts, ſtrictly true 'in themſelves, are likewiſe Images 'of thoſe other Truths. The Bon-'dage of the *Iſraelites* in *Egypt*;

'their

'their Journey through the Deſert, 'and their Arrival in the promis'd 'Land, repreſent to us the Fall of 'Souls, their Sufferings in this mor-'tal Life, and their Return to their 'heavenly Country. All other Na-'tions have their Allegories, we have 'ours. Thoſe who ſtop at the Letter, 'are ſometimes offended: They 'find Expreſſions, which ſeem too 'much to *humanize*, and even 'to *corporalize*, the Divinity. But 'the true Sage penetrates their pro-'found Meaning, and diſcovers 'Myſteries of the higheſt Wiſdom.

'Theſe three Ideas, the Traces of 'which are to be obſerv'd in all 'Religions, have been tranſmitted 'from Age to Age, from the De-'luge to our Time. *Noah* taught 'them to his Children, whoſe Po-'ſterity ſpread them afterwards over 'all the Earth. But in paſſing from 'Mouth to Mouth, they have been 'alter'd

'alter'd and obſcur'd, by the Imagi-
'nation of the Poets, the Superſti-
'tion of the Prieſts, and the different
'Genius of each Nation. We find
'more remarkable Footſteps of them
'among the Eaſtern Nations and the
'*Egyptians*, than any where elſe;
'becauſe *Abraham*, our firſt Patri-
'arch, was famous in *Aſia*; and
'becauſe the People of God were a
'long time in Captivity, on the
'Borders of the *Nile*. But thoſe
'antient Truths have been no where
'preſerv'd in their perfect Purity,
'except in the Oracles written by
'our Law-giver, our Hiſtorians, and
'our Prophets.

'But this is not all. There is a
'Myſtery peculiar to our Religion,
'of which I would not ſpeak to you,
'O *Cyrus*, if you were not the An-
'ointed of THE MOST HIGH, and
'his Servant, choſen for the Deliver-
'ance of his People.

'The

'The Prophecies mention two 'Advents of the Meſſiah: One in '*Suffering*; the other in *Glory*. '*The Deſire of all Nations* will, 'many Ages before his triumphant 'Appearance in the Clouds, live here 'upon Earth in a State of Humilia-'tion. He will expiate Sin by the Sacri-'fice of himſelf, before he reſtores the 'Univerſe to its primitive Splendor.

'God has no need of a bloody 'Victim to appeaſe his Wrath. But 'he would offend his Juſtice, if he 'pardon'd the Criminal without 'ſhewing his Abhorrence of the 'Crime. This is what the Meſ-'ſiah will do. The great EMANUEL, 'God-Man, will deſcend upon 'Earth, to ſhew by his Sufferings the 'infinite Averſion of THE MOST 'HIGH, to the Violation of *Order*. 'Tis thus that he will reconcile the 'divine Juſtice and Mercy.

'I ſee

'I ſee from far that Day which 'will be the Conſolation of the Juſt, 'and the Joy of Angels. All the 'heavenly Powers, all the Spirits 'who inhabit Immenſity, will be 'preſent at this Myſtery, and adore 'its Depth. Mortals will ſee no-'thing but the Shell and the Out-'ſide, the Sufferings of *a Man of 'Sorrows, and acquainted with 'Grief: But we ſhall be healed by 'his Wounds.* This is the great My-'ſtery unknown in all other Religi-'ons, becauſe none but that of the '*Hebrews* teaches what is due to the 'infinite Purity of the divine Nature.

'Thoſe *Jews* who expect only 'a triumphant *Meſſiah*, will not 'comprehend this *firſt* Advent. 'The Pretenders to Wiſdom in all 'Nations, who judge only by 'Appearances, will blaſpheme a-'gainſt what they underſtand not.

'Nay,

'Nay, *The moſt juſt among Men* 'will, *in this Life, ſee, only as* 'through a Cloud, *the Beauty, Ex-* 'tent, *and Neceſſity, of that* GREAT 'SACRIFICE.

'At length the *Meſſiah* will come 'in his Glory, to renew the Face of 'the Earth, and reſtore the Univerſe 'to its primitive Brightneſs. *Then* all 'Spirits, in Heaven, on Earth, and 'in Hell below, will bow the Knee 'before him. And the Prophecies 'will be accompliſh'd in their full 'Extent.'

Here *Daniel* ceas'd, and *Cyrus* cry'd out, '*Zoroaſter, Hermes, Or-* 'pheus, *Pythagoras*, all your Diſ- 'coveries are but imperfect Traces 'and chance Rays of the Religion of 'the *Hebrews*. In *Perſia, Egypt*, 'Greece, and in all other Nations, 'I have found only oral, uncertain, 'and looſe Traditions; but you, O 'Daniel, have antient Books, the

'Authority of which is inconteſt-
'able. Your Law-giver prov'd his
'Miſſion by publick Miracles; you
'have Predictions, of which I am
'my ſelf the Accompliſhment. Books,
'Prodigies, and Prophecies like theſe,
'are not to be found elſewhere.

'O *Cyrus*, reply'd *Daniel*, you
'do not comprehend theſe Truths
'in all their Extent. Religion is
'not a Syſtem of Philoſophical O-
'pinions, nor yet a Hiſtory of Mira-
'cles, or ſupernatural Events; but
'an experimental Science which
'God reveals only to Souls who
'love Truth for its own ſake. We
'may admire its Doctrines, and be
'ſtruck with its Prodigies, and yet
'be Strangers to its Spirit. To
'know its Secrets, and feel its E-
'nergy, a ſuperior Power muſt de-
'ſcend and take Poſſeſſion of your
'Heart. This happy Moment is
'not yet come, but it draws near *.

* *See* Theodoret de fide.

'In

'In the mean while be content with 'knowing that the God of *Iſrael* 'loves you, will go before you, 'and will accompliſh his Will by 'you. Make haſte to verify his 'Oracles, and return with Speed to '*Perſia*, where your Preſence is 'neceſſary.

The young Hero, ſoon after, left *Babylon*, and the Year following *Nabuchodonoſor* dy'd. His Succeſſors broke the Alliance ſworn between the *Aſſyrians* and *Perſians*. *Cyrus* ſpent twenty whole Years in War with the *Aſſyrian* Kings and their Allies. At length he took *Babylon*, which made him Maſter of all the Eaſt, from the River *Indus* to *Greece*, and from the *Caſpian* Sea to *Egypt*.

In the Midſt of his Wars and Victories, he never forgot the Inſtructions of the Prophet: But ſeeing the Oracles of *Iſaiah* accompliſh'd,

pliſh'd, choſe *Daniel* for his firſt Miniſter, deliver'd the *Hebrews* from their Captivity, and loudly acknowledg'd the God of *Iſrael* by this ſolemn Edict, for Rebuilding the Temple of *Jeruſalem*.

Thus ſaith *Cyrus*, King of *Perſia*. 'The Lord God of 'Heaven hath given me all 'the Kingdoms of the Earth; 'and he hath charg'd me to 'build him a Houſe at *Je-* 'ruſalem, which is in *Judah*. 'Whoever among you is of 'his People, his God be with 'him: And let him go up to '*Jeruſalem*, and build the 'Houſe of the Lord God of '*Iſrael*. HE IS THE GOD.

FINIS.

LETTRE de Mr. Freret *à l'Auteur, ſur la Chronologie de ſon Ouvrage.*

Monſieur,

L'Hiſtoire de Cyrus, & la Chronologie des Roys de Babylone, eſt peut etre la partie de toute l'antiquité ſur laquelle on a imaginé le plus de Syſtemes differens, mais tous ces Syſtemes ſont ſi defectueux & ſi mal liez avec les evenemens contemporains, que l'on ſe trouve arreté preſque à chaque pas par les contradictions & les embarras de ces Hypotheſes: c'eſt ce qu'on eprouve en liſant les ouvrages de Scaliger, de Petau, d'Uſſer, de Marſham, de l'Evêque de Meaux, & de Prideaux.

Dans votre ouvrage, Monſieur, vous avez ſagement evité ces embarras, & vous avez imaginé ce qu'il y avoit de mieux pour concilier les narrations oppoſées de Herodote, de Cteſias, de Xenophon, & des autres anciens au ſujet de Cyrus.

Vous avez conſervé la Guerre de ce Prince contre Aſtyages ſon grand Pere. Cette Guerre eſt un point conſtant dans l'antiquité & reconnu par Xenophon luy meme dans ſa

A LETTER from Mr. *Freret* (Member of the *Academy of Inſcriptions at* Paris) to the Author, concerning the Chronology of his Work.

SIR,

THERE have perhaps been more different Syſtems formed, to ſettle the Hiſtory of Cyrus, *and the Chronology of the Kings of* Babylon, *than for any other part of antient Story. But theſe Hypotheſes are all ſo defective, and ſo ill connected with cotemporary Events, that we are ſtopped almoſt at every ſtep, by the Contradictions and Inconſiſtencies we meet with in them. This every Man's Experience ſhews him to be true, who reads the Writings of* Scaliger, Petau, Uſher, Marſham, *the Biſhop of* Meaux, *and* Prideaux.

But in your Work, you have wiſely avoided theſe Difficulties, and have hit upon the beſt Method of reconciling the contradictory Accounts, which Herodotus, Cteſias, Xenophon, *and other ancient Writers, give us of* Cyrus.

You have preſerved this Prince's War with his Grandfather Aſtyages; *a War which the Ancients allow to be certain: and* Xenophon *himſelf acknowledges it, in his Nar-*

retraitte des dix milles. Il n'a ſupprimé ce fait dans ſa Cyropedie, que pour ne pas defigurer le portrait de Cyrus par une Guerre qu'il croyoit contraire aux devoirs de la nature. Prideaux apres Xenophon acrû la devoir ſupprimer auſſy. Marſham a imaginé un veritable Roman, & a ſuppoſé deux differens Royaumes des Medes ſur leſquels regnoient en meme temps deux Aſtyages, l'un grand Pere de Cyrus, & l'autre ſon Ennemi. Le party que vous avez pris eſt plus ſimple & plus conforme à l'ancienne Hiſtoire. Vous avez preparé cette Guerre, & vous l'avez conduite de telle façon qu'elle ne ternit en rien le Caractere de votre Heros.

La Suppreſſion d'un Evenement ſi conſiderable a obligé Xenophon à faire deux anachroniſmes pour remplir les premieres années de Cyrus. Il a avancé la priſe de Sardis de 25 ans, & celle de Babylone de 28.

Comme cet Hiſtorien n'avoit en vüe pour former ſon Heros que les Vertus Militaires & les Qualités d'un bon Citoyen; il ne trouva point dans le plan de ſon ouvrage les memes reſſources que vous avez eües pour remplir la Jeuneſſe de Cyrus. Il ne penſa, ni à luy donner des principes ſûrs pour le garantir des dangers, qui aſſiegent la vertu des Princes; ni à le premunir contre la Corruption des faux politiques, & des faux philo-

rative of The Retreat of the ten thouſand. *He ſuppreſſed this Fact, in his* Cyropædia, *only to avoid throwing a Blemiſh on* Cyrus's *Character, by a War, which he thought contrary to natural Duty.* Prideaux *has likewiſe thought fit to omit it.* Marſham *has invented a mere Romance, and ſuppoſes, that there were two different Kingdoms of the* Medes, *which were, at the ſame Time, governed by two* Aſtyages's, *one the Grand-father, and the other the Enemy, of* Cyrus. *The Method you have taken, is more ſimple, and more agreeable to ancient Story. You have paved the Way for this War, and conducted it in ſuch a Manner, that it does in no wiſe ſtain the Character of your Hero.*

The Omiſſion of ſo conſiderable an Event, led Xenophon *into two Anachroniſms, in order to find Employment for* Cyrus, *in his younger Years. This Author antedates the taking of* Sardis, 25 *Years; and that of* Babylon, 28.

As this Hiſtorian had nothing in view but military Virtues and the Qualities of a true Patriot, whereby to form his Hero; his Scheme did not furniſh him with the ſame Materials, to fill up Cyrus's *Youth, as yours does. He had no Thoughts of inſtilling into his Mind, ſuch Principles as would moſt effectually ſecure him from the Dangers which beſet the Virtue of Princes; or of guarding him beforehand, againſt the Cor-*

philoſophes ; deux Genres de Corruption dont les ſuites ſont egalement funeſtes pour la Societé.

Xenophon elevé dans la Grece ne connoiſſoit que les Rouyames de Sparte & de Macedoine, où les Roys n'etoient à proprement parler que les premiers Citoyens de l'Etat, & où les Magiſtrats etoient leurs Collegues plutot que leurs miniſtres. Il n'imaginoit point les abus du deſpotiſme, & n'avoit point pensé à les prevenir. Dans votre plan, comme il s'agit de former un Roy plûtôt qû'un Conquerant, & un prince qui ſcache encore mieux rendre les peuples heureux ſous ſon Gouvernement, que les contraindre à ſe ſoumettre à ſes loix, vous avez trouvé de quoy remplir la Jeuneſſe de Cyrus en le faiſant voyager ſans rien deranger dans la veritable Chronologie.

Cyrus eſt mort l'an 218 de Nabonaſſar, 530 ans avant Jeſus Chriſt. C'eſt un point que je ne m'arreteray pas à prouver. Il eſt conſtant parmy tous les Chronologiſtes. Ce Prince etoit alors agé de 70 ans, ſelon Dinon, auteur d'une Hiſtoire de Perſe tres eſtimée ; (a) donc il etoit né l'an 148 de Nabonaſſar, 600 ou 599 ans avant l'Ere Chretienne. Il avoit regné neuf ans à Babylone ſuivant le Canon aſtronomique ; donc la priſe de

(a) Cic. de Divin. Lib I. C. 23.

cette

ruption of falſe Politicks and falſe Philoſophy, which are, in their conſequences, equally fatal to Society.

Xenophon *having been educated in* Greece, *was acquainted only with the Kingdoms of* Sparta *and* Macedon, *whoſe Kings were, properly ſpeaking, nothing more than the chief Perſons in the State; and the Magiſtrates were rather their Collegues, than their Miniſters. He had no Notion of the Abuſes of deſpotick Power, and therefore could have no thoughts of preventing them. Whereas your Deſign being to form a King, rather than a Conqueror, a Prince better qualify'd to make his People happy under his Government, than to force them to ſubmit to his Laws; you are thereby enabled to give* Cyrus *full Employment in his Youth, by making him travel: and that very conſiſtently with true Chronology.*

Cyrus *died the* 218th *Year of* Nabonaſſar, *and* 530 *Years before the Chriſtian Æra, which I ſhall not loſe time in proving, becauſe acknowledged by all Chronologers. This Prince was then* 70 *Years of Age, according to* Dinon, *the Author of a celebrated Hiſtory* (1) *of* Perſia. *He was therefore born in the* 148th *Year of* Nabonaſſar, 600, *or* 599 *Years before* Chriſt. *He had reigned, according to the* Aſtronomical Canon,

(1) Cic. de Divin. B. 1. ch. 23.

nine

cette ville tomboit à la 61 année de ſon age à la 209 de Nabonaſſar & 539 avant Jeſus Chriſt.

La priſe de Sardis tombe ſuivant Soſicrate dans Diogene Laerce (b) & ſuivant Solin (c) à la quatrieme année dela Cinquante huitieme Olympiade. Selon Euſebe, c'eſt la premiere année de la meme Olympiade. Cette année eſt donc la 545 ou la 548 avant l'Ere Chretienne la 52 ou la 55 de la Vie de Cyrus.

Il avoit regné 30 ans ſur les Medes & ſur les Perſes, ſelon Herodote & Cteſias, ayant 40 ans lors qu'il monta ſur le Throne, ſelon le Temoignage precis de Dinon, ce qui donne pour l'Epoque du Commencement de ſon regne l'an 188 de Nabonaſſar, & la premiere année de la 55 Olympiade, 560 ans avant Jeſu Chriſt.

Euſebe nous apprend que cette meme année de la 55 Olympiade etoit celle ou tous les Chronologiſtes s'accordoient à placer le Commencement du regne de Cyrus ſur les Medes & ſur les Perſes. (d) L'Hiſtoire ne nous apprend point combien avoit duré la Guerre de Cyruscontre les Medes ni de quels Evenemens avoient eté remplis les 40 premieres années de ſa Vie, & vous avez

(b) Diog. Laerce Liv. I. periand. (c) Cap. VIII.
(d) Euſeb. prepar. Evang. Lib. X.

le

nine Years at Babylon. *This City was therefore taken in the 61ſt Year of his Age, the 209th of* Nabonaſſar, *and the 539th before* Chriſt.

Sardis *was taken, according to* Soſicrates (2) *in* Diogenes Laertius, *and according to* (3) Solinus, *in the 4th Year, of the 58th* Olympiad; *but according to* Euſebius, *in the firſt Year of that* Olympiad: *and conſequently, either in the 545th or 548th Year before* Chriſt, *and the 52d, or 55th Year of* Cyrus's *Life.*

He had reigned 30 *Years over the* Medes *and* Perſians, *according to* Herodotus *and* Cteſias, *and he was* 40 *Years old, according to* Dinon, *when he mounted the Throne; which fixes the beginning of his Reign to the 188th Year of* Nabonaſſar, *the firſt Year of the 55th* Olympiad, *and the 560th Year before* Chriſt.

Euſebius (4) *tells us that all Chronologiſts agreed in placing the Beginning of* Cyrus's *Reign over the* Medes *and* Perſians, *in this Year of the 55th* Olympiad. *But Hiſtorians have neither told us, how many Years* Cyrus's *War with the* Medes *laſted, nor any Particulars of what happened in the firſt forty Years of his Life. You are therefore at full Liberty to fill up this Space,*

(2) Diog. Laer. B. I. Periand. (3) Chap. VIII.
(4) Præpar Evang. B. X.

with

le champ libre pour imaginer tous ceux qui conviendront au but que vous vous étés proposé. Votre Chronologie eſt donc non ſeulement conforme à celle des Grecs, & des Perſes, mais encore à celle des Babyloniens.

Xenophon a changé toute cette chronologie. Selon luy, Cyrus à l'age de douze ans va à la Cour de Medie, y reſte 4 ans & revient a 16. Il entre à 17 dans la Claſſe des adoleſcens & y reſte 10 áns. L'hiſtorien ajoute qu' Aſtyages mourut dans cet intervalle, ce qui eſt contraire à la Verité; car ce Prince regna juſques à l'an 560 qu'il fut Vaincu par Cyrus & ne mourut que quelques années aprés. Vous vous etes ecarté de Xenophon & vous avez bien fait

Selon le meme Auteur, Cyrus agé de 28 ans paſſa en Medie a la tête d'une armée de 30 mille hommes, à 29 il ſoumit les Armeniens, à 30 il marcha contre les Lydiens & prit Sardis, & a 31 il ſe rendit maitre de Babylone vers l'année 567. Cette année qui eſt la 179 de Nabonaſſar eſt la 36 de Nabucodonoſor qui regna encore ſept ans, ces 7 ans joint aux 23 des quatre Roys qui ont regné a Babylone aprés luy font les 28 années d'anachroniſme dont j'ay parlé plus haut.

Le reſte de la Chronologie de Xenophon eſt indifferent à votre ouvrage. Cet Hiſtorien

with whatever you judge moſt proper to your Deſign; and your Chronology is not only agreeable to that of the Greeks *and* Perſians, *but likewiſe to that of the* Babylonians.

Xenophon *indeed has changed all this Chronology. According to him,* Cyrus *went to the Court of* Media, *at* 12 *Years of Age, ſtay'd there* 4 *Years, returned in his ſixteenth Year, entered into the Claſs of the* Ἔφηβοι *or* Young-men, *in his ſeventeenth, and continued in it* 10 *Years: to which he adds that* Aſtyages *died in this Interval. But this is not true; for that Prince reigned till he was conquered by* Cyrus, *in the Year* 560, *and did not die till ſome Years after. You have therefore done well in not following* Xenophon.

According to him, Cyrus *enter'd* Media *at the Head of* 30000 *Men, when he was* 28 *Years of Age; ſubdued the* Armenians *at* 29; *marched againſt the* Lydians, *and took* Sardis, *at* 30; *and made himſelf Maſter of* Babylon, *at* 33, *about the Year* 567. *This is the* 179*th Year of* Nabonaſſar, *and the* 36*th of* Nabuchodonoſor, *who reigned ſeven Years after it. Theſe* 7 *Years added to the* 21 *Years of the four Kings who reigned in* Babylon *after him, make the* 28 *Years of the Anachroniſm abovementioned.*

The reſt of Xenophon's *Chronology is of no Importance to your Work. He does not*

rien ne determine pas le temps de la mort de Mandane, ni de Cambyſe, & vous a laiſſé une pleine liberté de placer ces Evenemens de la maniere la plus convenable à votre plan.

La ville de Tyr ne fut priſe que la 19 année de Nabucodonoſor aprés un ſiege de 13 ans qui avoit commencé la ſeptieme année du Regne de ce Prince, comme Joſeph l'avoit lû dans les annales Phenicienes. Le Prophete Ezechiel l'année meme de la priſe de Jeruſalem qui etoit la 18 de Nabucodonoſor menace Tyr d'une ruine prochaine ; donc elle n'etoit pas encore priſe. Cyrus avoit alors 15 ans ; Or comme le temps où il retrouve Amenophis à Tyr peut aller juſques à 15 années de plus ; & comme les voyages de Cyrus ſe font depuis la 28 juſques à la 32 année de ſon age, vous ne faites icy aucun anachroniſme.

Nous n'avons aucun paſſage poſitif pour fixer le temps de la demence de Nabucodonoſor. Cette demence eſt conſtante par le temoignage de Daniel ; & il y a beaucoup d'apparence qu'elle arriva vers la fin da ſa vie. Voicy ſurquoy je me fonderois pour le prouver.

La deportation de Joachim arriva la 8 année du Regne de Nabucodonoſor ſur la Judée & la quatrieme de ſon regne à Babylone

not determine the time of the Death, either of Mandana, *or* Cambyſes; *and you are therefore entirely at Liberty, to place theſe as will beſt ſuit with your Deſign.*

The City of Tyre *was not taken, till the* 19*th Year of* Nabuchodonoſor, *after a thirteeen-Years-ſiege, which began the ſeventh Year of that Prince's Reign, according to the* Phœnician Annals, *which* Joſephus *had read. In the Year* Jeruſalem *was taken, which was the* 18*th Year of* Nabuchodonoſor, *the Prophet* Ezechiel *threatens* Tyre *with approaching ruin; it therefore was not taken at that time.* Cyrus *was then* 15 *Years of Age. Now, as the Time when* Cyrus *met with* Amenophis *again at* Tyre, *might be about* 15 *Years later than this; and as the Travels of* Cyrus *are all placed between the* 28*th and* 32*d Year of his Age; you are therefore guilty of no Anachroniſm in this particular.*

We have no where any expreſs Paſſage, whereby to fix the Time of Nabuchodonoſor's *Madneſs. That he was mad, is certain, from* Daniel: *And it is very probable, it happened towards the End of his Life. My Reaſons for it are theſe.*

Jehoiachin *was carried into Captivity, in the* 8*th Year of* Nabuchodonoſor's *reign over* Judea, *and the* 4*th of his reign in* Babylon;

bylone ; c'eſt à dire l'an 148 de Nabonaſſar, 600 avant J. Chriſt, & l'année meme de la naiſſance de Cyrus.

Nous liſons dans Jeremie (a) & dans le 4me livre des Roys (b) que la 37e année de la deportation de Joachim, Evilmerodac monta ſur le Throne de Babylone & tira Joachim de priſon pour l'admettre à ſa Table, & le combler d'honneurs. Cette année etoit la 184e de Nabonaſſar, la 564e avant J. C. & la 37e de la Vie de Cyrus, cependant Nabucodonoſor etoit encore vivant puiſqu'il n'eſt mort que l'an 186e de Nabonaſſar à la 39e de Cyrus. Donc non ſeulement Evilmerodac eſt monté ſur le thrône du vivant de ſon pere, mais ill gouvernoit ſans le conſulter avec aſſez d'Independance, pour ne pas craindre de l'irriter, en tenant une conduite oppoſée a la ſienne, & en comblant d'honneurs un Prince qu'il avoit toujours retenu dans les fers. Beroſe donne 10 ans de Regne a ce Prince qu'il nomme *Evilmaradoch*. Le Canon aſtronomique luy en donne ſeulement deux & le nomme Ilovarodam. L'Ecriture, le fait monter ſur le throne trois ans avant la morte de ſon pere.

Tous ces embarras diſparoitront ſi l'on ſuppoſe que la demence de Nabucodono-

(a) Chap. LII. ver. 31. (b) Chap. XXV. ver. 27.

bylon; *that is, the* 148*th Year of* Nabonaſſar, 600 *Years before* Chriſt, *and the Year* Cyrus *was born.*

We are told in Jeremiah (5) *and in the* (6) *ſecond Book* of Kings, *that in the* 37*th Year of* Jehoiachin's *Captivity*, Evilmerodach *aſcended the Throne of* Babylon, *took* Jehoiachin *out of Priſon, admitted him to his own Table, and beſtowed many Honours upon him. This was the* 148*th Year of* Nabonaſſar, *the* 564*th before* Chriſt, *and the* 37*th of* Cyrus's *Age; at which time* Nabuchodonoſor *was yet alive, ſince he did not die till the* 188*th of* Nabonaſſar, *and the* 39*th of* Cyrus. Evilmerodach *therefore did not only mount the Throne in his Father's Lifetime, but he governed without conſulting him, and with ſo little dependance upon him, as not to fear provoking him, by taking quite different Meaſures from his, and heaping Honours on a Prince, whom his Father had all along kept in Fetters.* Beroſus *makes the Prince, whom he calls* Evilmerodach *to have reigned* 10 *Years. The* Aſtronomical Canon *allows him but two, and calls him* Ilovarodam. *The Scripture places him upon the Throne, three Years before the Death of his Father.*

All theſe Difficulties will vaniſh if we ſuppoſe, that Nabuchodonoſor's *Madneſs*

(5) Chap. lii. ver 31. (6) xxv. 27.

ſor a commencé 8 ans avant ſa mort & que des lors ſon fils Evilmerodac fut regardé comme Roy, ſe mit à la tête des Conſeils, & gouverna l'Empire avec les miniſtres de ſon pere. Ces 8 ans joints aux deux qu'il regna ſeul apres la mort de Nabucodonoſor font les dix ans de Beroſe. L'Ecriture ſainte commence plû tard ſon regne, & ſans doute du temps au quel il ſe debarraſſa des miniſtres dont les conſeils le gênoient: ce qui n'arriva que la troiſieme année avant la mort de Nabucodonoſor. La demence de ce Prince ne dura que ſept ans, & ayant recouvert ſon bon ſens, il gouverna par luy même & donna un Edit en faveur des Juifs qui eſt rapporté dans Daniel. Ou n'avoit jamais ceſſé de mettre ſon nom dans les actes publics; c'eſt pour cela que le Canon aſtronomique ne donne que deux ans de Regne à ſon fils Ilovarodam. Ce Canon avoit eté dreſſé ſur les actes publics.

La demence de Nabucodonoſor a dû produire de grandes revolutions à la Cour de Babylone, & nous pouvons nons en former une Idée, ſur ce qui ſe paſſa à la Cour de France pendant celle de Charles VI. où les affaires etoient tantot entre les mains de ſa femme, tantot entre celles de ſes Enfans, tantot entre celles des Grands Seigneurs & des Princes de ſon Sang.

began 8 *Years before his Death, and that his Son* Evilmerodac *was from that Time looked upon as King, placed himſelf at the Head of Affairs, and governed the Empire with his Father's Miniſters. Theſe* 8 *Years, joined with the two he reigned alone after his Father's Death, make up the* 10 *Years of* Beroſus. *The Holy Scriptures begin his Reign later, doubtleſs from the Time that he removed the Miniſters, who made him uneaſy, which did not happen till the third Year before the Death of* Nabuchodonoſor. *This Prince's Madneſs continued but* 7 *Years; after that time he recovered his Senſes, reaſſumed the government, and publiſhed an Edict in favour of the* Jews, *which is related in* Daniel. *His Name had all along been made Uſe of in the publick Acts; and for this Reaſon, the* Aſtronomical Canon *makes his Son* Ilovarodam *to have reigned but* 2 *Years. This* Canon *was drawn up from the publick Acts.*

Nabuchodonoſor's *Madneſs muſt have produced great Revolutions, in the Court of* Babylon, *and we may form an Idea of them, from what paſſed at the Court of* France, *during that of* Charles VI: *when the Management of Affairs was ſometimes lodged in the Hands of the Queen, ſometimes in thoſe of her Children, and ſometimes in thoſe of the great Lords and Princes of the Blood.*

Suivant cette Suppoſition egalement ſimple & neceſſarie la demence de Nabucodonoſor ſera arrivée l'an de Nabonaſſar 179, avant J. C. 569e & la 32e. année de la Vie de Cyrus. Ce Prince doit en avoir eté inſtruit, car cet Evenement etoit d'une grande Importance. On ne peut meme douter qu'il n'ait influé dans la Guerre des Medes & des Perſes. Les Babyloniens etoient alliez des Medes & de leurs Roys, car Nabucodonoſor avoit Epouſé une Fille d'Aſtyages. Ils auroient pris quelque part a cette Guerre, ſans la Mediation d'Amytis, qu'on peut ſuppoſer avoir travaillé à concilier les Medes & les Perſes; ſans la foibleſſe du Gouvernement des Babyloniens cauſée par la demence de leur Roy; & ſans les Diviſions qui regnoient à la cour entre les differens Partis qui ſe diſputoient la premiere Place dans les Conſeils.

Le Spectacle d'un Conquerant ſi fameux reduit dans cet Etat deplorable etoit bien capable d'inſtruire Cyrus, & vous avez eû grande Raiſon de ne le pas negliger. Cyrus revint de ces Voyages ſelon votre Chronologie vers la 32e année de ſon Age. La demence de Nabucodonoſor etoit deja commencée. Il paſſe pres de ſept ans dans la Perſe gouvernant ſous ſon pere. C'eſt pendant cet Eſpace de Temps qu'arrivent toutes les Intrigues entre Cyaxare & Soranes, que Cambyſe fait la Guerre aux Medes

Upon this Supposition, which is both easy and necessary, Nabuchodonosor's *Madness will have happened, in the* 179 *Year of* Nabonassar, *the* 569*th before* Christ, *and the* 32*d of* Cyrus. *This Prince must have been informed of that Event, for it was of great Importance to him to know it. It is not to be doubted but it had its Influence in the War of the* Medes *and* Persians. *The* Babylonians *were allied to the* Medes *and their Kings: For* Nabuchodonosor *had married a Daughter of* Astyages. *They would have taken some Part in this War, (had it not been for the Mediation of* Amytis; *whom we may suppose to have labour'd to reconcile the* Medes *and* Persians;) *the Weakness of the* Babylonian *Government; occasioned by the Madness of the King, and the Divisions which prevailed at Court, among the different Parties, who contended for the Direction of Affairs.*

The Sight of so famous a Conqueror reduced to so deplorable a Condition, must have been a very proper Spectacle for the Instruction of Cyrus, *and you had great Reason not to neglect it. He returned from his Travels, according to your Chronology, about the* 32*d Year of his Age, after* Nabuchodonosor's *Madness had already seized him.* Cyrus *spent* 7 *Years, under his Father's Government, in* Persia, *during which Time, all the Intrigues between* Cyaxares *and* Soranes *were carried on;* Cambyses

Medes; qu'Aſtyages meurt & que Cyrus va à Babylone pour negotier avec Amytis vers la fin de la Maladie de Nabucodonoſor. Ce Temps eſt bien choiſy pour rendre le Spectacle plus touchant & plus Inſtructif.

Votre Chronologie ſur les Evenemens politiques & ſur les Revolutions arrivées du Temps de Cyrus eſt donc parfaitement conforme à celle des Grecs, des Babyloniens, & des Hebreux. Examinons maintenant ſi les Grands Hommes que vous faites voir à Cyrus pendant ſes Voyages ont eté ſes Contemporains. Vous pouvez vous permettre un peu plus de Liberté dans le ſecond cas que dans le premier.

Vous ſavez combien les anciens ſont oppoſez entre eux ſur le Temps où Zoroaſtre a vêcu, ce qui vient ſans doute de ce que l'on a donné le nom de Zoroaſtre à tous ceux qui ont reformé en differens temps la Religion des Mages: Le dernier eſt le plus fameux de tous, & le ſeul qui ait eté connû ſous ce nom ou ſous celuy de Zardouſcht par les Orientaux, Mr. Prideaux le fait Contemparain de Cambyſe & de Darius fils d'Hyſtaſpe. Mais Il y à beaucoup d'apparence qu'il etoit un peu plus ancien.

Les Orientaux comme on le peut voir dans l'Ouvrage de Mr. Hyde le font viure ſous Guſtaſpes

made War with the Medes; Aſtyages *died and* Cyrus *went to* Babylon, *to negotiate Affairs with* Amytis, *a little before* Nabuchodonoſor's *Madneſs left him. This time was judiciouſly choſen, to make the Sight more affecting and inſtructive.*

Your Chronology, with regard to political Affairs, and the Revolutions which happened in Cyrus's *Time, is therefore perfectly agreeable to that of the* Greeks, Babylonians, *and* Hebrews. *Let us now enquire, whether the Great Men, whom you make* Cyrus *to have ſeen in his Travels, were his Cotemporaries. You may indeed be allowed a greater Liberty in this Caſe than in the former.*

You know how the Antients contradict one another with regard to the Time when Zoroaſter *lived; which doubtleſs proceeds from hence, that the Name of* Zoroaſter *was given to all thoſe, who, at different Times, reform'd the Religion of the* Magi. *The laſt of theſe was the moſt famous, and is the only one, who is known by that Name, or by the Name of* Zardouſcht, *in the Eaſt.* Prideaux *makes him cotemporary with* Cambyſes, *and* Darius *the Son of* Hyſtaſpes. *But it is very probable he lived ſome Time before them.*

The Eaſtern Writers, as may be ſeen in Dr. Hyde's *Work, make him to have lived under*

Guſtaſpes, ou Hyſtaſpes pere de Darab qui eſt le Darius premier des Grecs. Ce Guſtaſpes etoit plus agé que Cyrus, & pouvoit etre le meme que celuy que vous faites ſon Gouverneur. D'où il ſuit neceſſairement que la reforme de la Religion des Mages a du ſe faire pendant le Regne de ce Prince, & que c'etoit alors que Zoroaſter vivoit. La Reforme faite par Darius ſuppoſe que les Mages s'etoient arrogés une tres grande Autorité dont il les depouilla. Il altera meme la pureté de la Religion de Zoroaſtre par le melange de l'Idolatrie Eſtrangere. Ce fut ſous ſon Regne que le Culte d'Anaitis s'introduiſit dans la Perſe, & cela ne s'accom ode pas avec les Hypotheſes de Mr. Prideaux. Le Party que vous avez pris eſt plus conformé à la ſuite de l'Hiſtoire telle qu'elle reſulte des faits qui ſons communs aux Grecs, & aux Hiſtoriens Perſans & Arabes.

Cyrus a pû epouſer Caſſandane a l'Age de 18 ans, & vivre avec elle neuf ou dix ans; de cette façon il a pû paſſer en Egypte vers la 29e Année de ſon Age. Votre Chronologie s'accorde parfaitment avec l'Age d'Amaſis. Son Regne a finy de l'aveu de tous le Chronologiſtes un an avant l'Expedition de Cambyſe, c'eſt à dire vers l'an 525 avant J. Chriſt, & la 63e Olympiade. Herodote ne donne que 44 ans de durée

under Guſtaſpes *or* Hyſtaſpes, *the Father of* Darab, *who is the firſt* Darius *of the* Greeks. *This* Guſtaſpes *was older than* Cyrus, *and may have been the ſame Perſon, whom you make his Governor. Whence it neceſſarily follows, that the Reformation of the Religion of the* Magi *muſt have been made during his Reign, and that* Zoroaſter *lived at that Time. The Reformation made by* Darius *ſuppoſes that the* Magi *had aſſumed to themſelves very great Authority, which he took away from them. He likewiſe corrupted the Purity of* Zoroaſter's *Religion, by a Mixture of foreign Idolatry. In his Reign, the Worſhip of* Anaitis *was firſt brought into* Perſia, *contrary to the Hypotheſes of Dr.* Prideaux. *Your Scheme is more agreeable to the Courſe of the Hiſtory, as it reſults from thoſe Facts, which are related by the* Perſian *and* Arabian *Hiſtorians, as well as by the* Grecian.

Cyrus *may have married* Caſſandana *at* 18 *Years of Age, and have lived with her nine or ten Years; ſo that he may have travelled into* Egypt, *about the* 29*th Year of his Age. Your Chronology agrees exactly with the Age of* Amaſis. *All Chronologiſts agree, that his Reign ended a Year before* Cambyſes's *Expedition, that is about the* 525*th Year before* Chriſt, *and the* 63*d* Olympiad. Herodotus *makes his Reign to have laſted*

durée au Regne d'Amaſis, & par Conſequent il le fait commencer en l'année 569 avant Jeſus Chriſt & à la 52 Olympiade, vers la 30e année de Cyrus.

Diodore qui donne 55 ans de Regne à Amaſis ſuppoſe qu'il monta ſur le Throne l'an 579 ou 580 avant l'Ere Chretienne, & la 20 année de l'Age de Cyrus: Mais ces deux Opinions ſont faciles à concilier. Herodote a commencé le Regne d'Amaſis à la fin de la Revolution qui le mit ſur le Throne, & Diodore a compté du Commencement de ſa Revolte.

Apries vivoit encore peu après la priſe de Jeruſalem puiſque le Prophete Jeremie (a) predit ſa mort ſous le nom de Pharaon Hophra, comme un evenement qui devoit arriver dans peu de Temps. Cette année eſt la 589 avant J. C. & la 36e avant la fin d'Amaſis, & montre que les Diviſions de l'Egypte avoient deja commencé. Dans votre Syſteme Amaſis etoit maitre tranquille de toute l'Egypte lors que Cyrus y paſſa, & il y avoit deja pluſieurs années qu'Apries etoit mort. Ce qui eſt conforme à l'Hiſtoire profane & ſacrée; Cyrus ayant 28 à 30 ans lors de ſes Voyages.

La Chronologie Grecque ſouffrira un peu plus de difficulté, mais l'anachroniſme ne paſſera pas 12 ou 14 ans.

(a) Chap. XLIV. ver. derni.

Chylon

laſted 44 *Years*; *and conſequently places the beginning of it in the* 569*th Year before* Chriſt, *and the* 52*d* Olympiad, *and about the* 30*th Year of* Cyrus.

Diodorus *indeed, who makes* Amaſis *to have reigned* 55 *Years, ſuppoſes that he aſcended the Throne in the* 579*th, or* 580*th Year before* Chriſt, *and the* 20*th Year of* Cyrus*'s Age: But theſe two Opinions are eaſily reconciled.* Herodotus *begins* Amaſis*'s Reign at the end of the Revolution, which placed him on the Throne, and* Diodorus *at the beginning of his Revolt.*

Apries *muſt have lived but a little time after the taking of* Jeruſalem *ſince the Prophet* Jeremiah, (7) *foretells his Death, under the Names of* Pharaoh Hophra, *as what muſt ſoon happen.* Jeruſalem *was taken in the Year* 589 *before* Chriſt, *and the* 63*d before* Amaſis*'s Death, which ſhews that the Troubles in* Egypt *were already begun. According to your Syſtem,* Amaſis *governed all* Egypt, *in Tranquillity, when* Cyrus *went thither*; *and* Apries *had already been dead ſeveral Years*; *which is agreeable both to prophane and ſacred Hiſtory.* Cyrus *being between* 28 *and* 30 *Years of Age when he Travelled.*

The Greek Chronology *indeed will not be ſo eaſily reconciled to yours*; *but the* A-

(7) xliv. the laſt Verſe.

nachro-

Chilon etoit deja avancé en Age au Temps de la 52e Olympiade ainſy que le rapportoit Hermippus cité par Diogene Laerce ; (b) cette Olympiade commença l'an 573 avant J. C. & finit l'an 570, la 30e année de Cyrus. Le Temps de ſon Ephorat eſt poſterieur, Pamphyla le plaçoit à la 56e Olympiade, mais ce paſſage eſt manifeſtement corrompû. L'annoyme Auteur de la Chronologie des Olympiades determine le Temps de la Magiſtrature de Chilon par celuy de l'Archontat d'Euthydemes à Athens, c'eſt a dire par l'année 81 avant le paſſage de Xerxes ſelon la Chronologie (c) des Marbres d'Arondel. Ce qui donne l'an 561 avant J. Chriſt, & la 38 année de Cyrus, ce qui s'accorde parfaitement avec votre Chronologie ; car huit ans auparavant, Cyrus a pû voir Chilon en paſſant à Sparte, à l'Age de 30 ans.

Periandre mourut, ſelon Soſicrate (d) à la fin de la 48 Olympiade l'an 585, & la 16e année de Cyrus. Les Anciens nous apprennent qu'il avoit regné 40 ans & qu'il avoit commencé à fleurir vers la 38e Olympiade. Vouz reculez la fin de ſa Vie de 12 ou 14 ans, mais comme vous ne le faites que pour

(b) Diogene Laerce Liv. 1. (c) Marm. Oxon. Chron. Epoch. (d) Diogen. Laerce. Liv. I.

rendre

nachroniſm, *will not exceed* 12, *or* 14, *Years.*

Chilo *was, according to* Hermippus, *as quoted by* (8) Diogenes Laertius, *advanced in Age, at the time of the* 52*d* Olympiad. *This* Olympiad *began in the* 573*d Year before* Chriſt, *and ended in the* 570*th, which was the* 30*th of* Cyrus. *This was before his* Ephorate, *which* Pamphyla *places in the* 56*th* Olympiad, *but this Paſſage is manifeſtly corrupted. The Anonymous Author of the Chronology of the* Olympiads, *fixes the time of the Magiſtracy of* Chilo, *to that of the* Archonſhip *of* Euthydemes, *at* Athens; *that is, to the* 81*ſt Year before* Xerxes's *Paſſage into* Aſia, *according to the Chronology of the* (9) Arundelian Marbles. *This was the* 561*ſt Year before* Chriſt, *and the* 38*th of* Cyrus, *which agrees perfectly well with your Chronology; for* Cyrus *might have ſeen* Chilo 8 *Years before, as he went to* Sparta, *and when he was* 30 *Years of Age.*

Periander *died, according to* (10) Soſicrates, *at the end of the* 48*th* Olympiad, *the* 585*th Year before* Chriſt, *and the* 16*th of* Cyrus. *The Ancients tell us he had reigned* 40 *Years, and began to flouriſh about the* 38*th* Olympiad. *You poſtpone his Death* 12, *or* 14 *Years; but as you do this, only to*

(8) B. I. (9) Marm. Oxon. Chron. Epoch. 42.
(10) Diog. Laert B. I.

make

rendre Cyrus temoin de ſa mort deſeſperée; L'Anachroniſme fait une beauté, & il eſt dailleurs peu Important.

La Royauté de Piſiſtrate ſur les Atheniens n'a commençé que l'an 560 avant J.Chriſt 71 ans avant la Battaille de Marathon ſelon Thucydide (e) & 100 ans avant la Tyrannie des 400 à Athenes. Cyrus avoit alors 40 ans; ce n'eſt qu'un Anachroniſme de 9 à 10 ans. Il n'y en a point à legard de Solon. Son Archontat & ſa Reformation du Gouvernement d'Athenes ſont de l'an 597 & la 3e année de l'Olympiade 46e. (f) Il paſſa un Temps conſiderable à Voyager & ne revint à Athenes que dans un age avancé qui ne luy permettoit plus de ſe mêler des Affaires publiques. Il mourut agé de 80 ans, la ſeconde année du Regne de Piſiſtrate ſelon Phanias d'Ereſe, & la 41e année de la Vie de Cyrus. Ce Prince a tres facilement pû s'entretenir avec luy neuf ou dix ans auparavant.

Vous devez etre egalement tranquille ſur le Synchroniſme de Pythagore & de Cyrus. Denys d'Halicarnaſſe nous apprend (g) que ce fut ſeulement vers la 50e Olympiade qu'il

(e) Lib. VI. p. 442, 452, & Lib. VIII. p. 601. Ariſt. Pol. Lib. V. p. 12. (f) Diog. Laerce. & Plutar. Vie de Solon. (g) Den. d'Hal. Liv. 12.

paſſa

make Cyrus *a Witneſs of his deſperate Death, the Anachroniſm is a Beauty, and is, otherwiſe, of little Importance.*

Piſiſtratus*'s Reign over the* Athenians *did not begin, till* 560 *Years before* Chriſt, 71 *before the Battle of* Marathon, *according to* Thucydides, (11) *and* 100 *before the Tyranny of the* 400, *at* Athens. Cyrus *was then* 40 *Years old; ſo that your Anachroniſm here is only of* 9, *or* 10 *Years. And with regard to* Solon, *you are guilty of no Anachroniſm at all. His* Archonſhip *and his Reformation of the Government of* Athens, *was in the Year* 597 *before* Chriſt, *and the* 3*d Year of* (12) *the* 46*th* Olympiad. *He ſpent a conſiderable Time in travelling, and did not return to* Athens, *till he was advanced in Years; which would not ſuffer him to be concerned in publick Affairs any more. He died at the Age of* 80 *Years, in the ſecond Year of* Piſiſtratus*'s Reign, according to* Phanias *of* Ereſa, *and in the* 41*ſt Year of* Cyrus: *Who might therefore have converſed with him, nine or ten Years before.*

You ought likewiſe to give your ſelf as little concern about the bringing Pythagoras *and* Cyrus *together.* Dionyſius Halicarnaſſeus *tells us,* (13) *that the former went*

(11) B. VI. p. 449, 452. and B. VIII. p. 601. Ariſt. Pol. B. V. p. 12. (12) Diog. Laer. and Plut. Life of Solon. (13) D. Hal. B. XII.

passa en Italie, c'est adire vers l'an 577. Il se sert du mot (environ) κατὰ, ce qui montre que ce terme se peut etendre. En effet Diogene Laerce nous montre qu'il fleurissoit vers la 60e Olympiade. C'est a dire 40 ans après, & en prenant cela du Temps où il est mort agé de 80 ans, il auroit eu 50 ans lors qu'il passa en Italie & seroit né vers l'an 520. Si le Philosophe Pythagore etoit le meme que celuy qui se presenta aux Jeux Olympiques pour Combattre parmy les Enfans & qui ayant eté rejetté demanda à etre receu parmy les Hommes, & remporta le prix la 48e Olympiade, il avoit 16 ou 17 ans en 585 & n'etoit gueres plus Agé que Cyrus. C'est le Sentiment de Mr. Bentley qui peut se defendre malgré les Objections, qu'on luy a faites. Mais sans entrer dans cette discussion, il vous suffit que Pythagore ait eté de retour de ses Voyages, & en etat de conferer avec Cyrus, lors que ce Prince passa dans la Grece en 565. Or c'est ce que l'on ne sauroit vous refuser dans aucun de ces Systemes qui partagent les savans sur le Temps de Pythagore.

Vous

into Italy, *about the* 50*th* Olympiad, *that is, about the* 577*th Year before* Chriſt. *He makes uſe of the Word* κατὰ, (about) *which ſhews that this date need not be ſtrictly taken. And indeed,* Diogenes Laertius *ſhews us, that he flouriſhed about the* 60*th* Olympiad, *that is, about* 40 *Years after; which if we underſtand of the Time of his Death, which was at the Age of* 80, *he will then have been* 50 *Years old, when he went into* Italy; *and he will appear to have been born, about the* 520*th Year before* Chriſt: *if* Pythagoras the Philoſopher *be the ſame with him, who offered to fight, at the* Olympic *Games, among the Children, and upon being rejected, deſired to be received among the Men, and gained the Prize, in the* 48*th* Olympiad. *He was* 16 *or* 17, *in the Year* 585 *before* Chriſt, *and was ſcarce older than* Cyrus. *This is the Opinion of Dr.* Bentley, *who is able to defend himſelf againſt all the Objections, which have been made to him. But, without entring into this Diſpute, it is ſufficient for your Vindication, that* Pythagoras *was returned from his Travels, and capable of conferring with* Cyrus, *when this Prince went into* Greece, *in the Year* 565 *before* Chriſt; *which cannot be denied, on any of the different Syſtems, which the Learned have formed, concerning the Time of* Pythagoras's *Life.*

Vous etes encore fondé à le mettre aux mains avec Anaximandre. Ce Philoſophe a dû voir Pythagore quoy qu'il fut plus agé que luy, ayant 64 ans la ſeconde année de la 48e Olympiade, ſelon le temoignage d'Apollodore dans Diogenes Laerce. C'eſt à dire l'an 585. Et c'eſt encore une Beauté dans votre ouvrage de voir le jeune Pythagore triomfer des Sophiſmes du Materialiſte. On ne peut douter que le Philoſophe Mileſien n'ait eté le premier Auteur de la Doctrine des Atomiſtes. Selon le temoignage d'Ariſtote (a), de Ciceron (b), de Plutarque (c), & de Simplicius (d), le τὸ ἄπειρον d'Anaximandre etoit une Matiere infinie. Sa Doctrine eſt la meme que celle de Spinoza.

Vous voyez, Monſieur, que la Complaiſance n'avoit aucune part à l'Approbation que j'ay donnée à la Chronologie de votre ouvrage. Vous n'aviez pas beſoin d'une attention ſi ſcrupuleuſe *au Vray*, vous pouvez vous contenter *au vray ſemblable*. La Nature de votre ouvrage n'en exigeoit pas d'avantage. Jeſuis perſuadé cependant que cette Exactitude ajoutera de nouvelles beautés aux yeux de ceux qui ſont inſtruits de l'anci-

(a) Phiſ. Liv. I. Cap. 4. (b) De Nat. Deor. Lib. I.
(c) Placit. Phil. Lib. I. Cap. 3. (d) Comm. in Epict.

You have likewiſe good Reaſon for bringing him into a diſpute with Anaximander. *This Philoſopher muſt have ſeen* Pythagoras *though he was older than he, being, according to* Apollodorus *in* Diogenes Laertius 64 *Years of Age, in the* 2*d Year of the* 48*th* Olympiad, *that is in the Year* 585 *before* Chriſt. *And it is likewiſe a Beauty in your Work to ſee the young* Pythagoras *triumphing over the* Sophiſtry *of the* Materialiſt. *It is not to be doubted, but the* Mileſian *Philoſopher was the firſt Inventor of the Doctrine of the* Atomiſts. *According to* (14) Ariſtotle, (15) Cicero, (16) Plutarch, *and* (17) Simplicius, *the* τὸ ἄπειρον *of* Anaximander, *was* an infinite matter. *His Doctrine is the ſame with that of* Spinoza.

Thus you ſee, Sir, that Complaiſance has no part, in my Approbation of the Chronology of your Book. You need not have adhered ſo ſcrupulouſly to Truth, *you might have contented your ſelf with* Probability. *The nature of your Work did not require more. Nevertheleſs this Exactneſs will, I am perſuaded, give it new Beauties, in the Opinion of thoſe who are verſed in ancient Hiſtory. Exactneſs is not neceſſarily*

(14) Phyſ. B. I. Ch. 4. (15) De Nat Deor. B. I.
(16) Placit. Phil. B. I. Ch. 3. (17) Comment. in Epict.

excluded

ent Hiſtoire l'Exactitude n'eſt pas incompatible avec l'Agrement, & ne produit la Sechereſſe que dans les Eſprits froids & peſants.

Je ſuis avec, &c.

excluded from Works of Wit and Imagination; It produces Driness, only when a Writer is of a cold and heavy Genius.

I am, *&c.*

A DISCOURSE UPON THE THEOLOGY AND MYTHOLOGY OF THE ANTIENTS.

MY firſt Deſign was to interſperſe ſome Notes in the Body of the Book; but as the attending to ſuch critical Remarks would divert the Mind too

often from the principal Story, I thought it would be more agreeable to the Reader to digeſt them into the Form of a Diſcourſe, which I divide into two Parts.

In the *firſt* I ſhall ſhew, that the Philoſophers of all Ages and all Countries have had a Notion of a SUPREME DEITY *diſtinct and different from Matter.*

From the *ſecond* it will appear, that there are Traces of the principal Doctrines of *revealed Religion* with regard to the *three States of Nature* to be found in the Mythology of all Nations.

PART

PART I.

Of the THEOLOGY *of the* ANTIENTS.

TO begin with the *Magi* or *Perſian* Philoſophers: According to the Teſtimony of *Herodotus* *, the antient *Perſians* had neither Statues, nor Temples, nor Altars: ‘ They think it ridicu-
‘ lous, (ſays this Author,) to fancy,
‘ like the *Greeks*, that the Gods have
‘ an human Shape, or derive their
‘ Original from Men. They chuſe
‘ the higheſt Mountains for the Place

* Herod. Clio. lib. 1. p. 56. §. 131. Edit. Francof. 1608.

'of their Sacrifice: They uſe neither Libations, nor Muſick, nor 'hallow'd Bread; but when any 'one has a mind to ſacrifice, he leads 'the Victim into a clean Place, and 'wearing a Wreath of Myrtle about 'his Head, invokes the God to 'whom he intends to offer it. The 'Prieſt is not allow'd to pray for his 'own private Good, but for that of 'the Nation in general, each particular Member finding his Benefit in 'the Proſperity of the Whole.

Strabo * gives the ſame Account of the antient *Perſians*. 'They 'neither erected Statues nor Altars, ſays this Hiſtorian; 'they ſacrificed 'in a clean Place, and upon an Eminence, where they offered up a 'Victim crowned. When the Prieſt 'had cut it into ſmall Pieces, every 'one took his ſhare. They left no

* Strabo lib. 15. p. 732. Ed. Paris, 1620.

'Portion

'Portion of it for the Deities, saying, that God desires nothing but 'the Soul of the Victim.'

The *Eastern* People, full of the Notion of Transmigration, imagined, that the Victim was animated by a Soul in a State of Punishment, whose expiatory Pains were compleated by the Sacrifice.

The *Persians* indeed, as well as other *Pagans*, worshipped the Fire, the Sun, and the Stars: But we shall see that they consider'd them only as visible Images and Symbols of a supreme God, whom they believed to be the Sovereign Lord of Nature.

Plutarch has left us in his Treatise of *Isis* and *Osiris*, a Fragment of the Theology of the *Magi*. This philosophical Historian assures us, that they called the Great God, *Oromazes*, or *the Principle of Light*

*that produced every thing, and worketh all in all**. They admitted however another God, but of an inferior Nature and Order, whom they called *Mythras* or the *Middle God*. They did not think him a Being coeternal with the ſupreme Divinity, but the firſt Production of his Power, the chief of all Spirits, and placed by him in Authority over them. This will appear from the following Paſſages.

The fineſt Definition we have of the Deity among all the Writings of the Antients, is that of *Zoroaſter*. It has been tranſmitted down to us by *Euſebius* in his *Præparatio Evangelica*: an Author ſo far from being over favourable to the Pagans, that he makes it his Buſineſs continually to expoſe and degrade their Philoſophy. And yet he ſays, that he had read the following Words *verbatim*

* Plut. de Iſid. & Oſir. Edit. Paris, 1624. p. 370.

in

in a Book of *Zoroaſter* that was extant in his Time, and known by the Title of *The Sacred Collection of* Perſian *Monuments*.

† 'God is the firſt of all incorruptible Beings, eternal and unbegotten: He is not compounded of Parts. There is none like nor equal to him. He is the Author of all good, and entirely diſintereſted, the moſt excellent of all excellent Beings, and the wiſeſt of all intelligent Natures; the Father of Equity, the Parent of good Laws, Self-inſtructed, Self-ſufficient, and the firſt Former of Nature.'

The modern Writers among the *Arabians* and *Perſians*, who have preſerved to us what Remains are left of the antient Doctrine of *Zoroaſter* among the *Guebrii* or Worſhippers

† Euſeb. Præp. Evang. lib. 1. p. 42. Edit. Paris.

of Fire, maintain, that the firſt *Magi* admitted only one eternal Principle of all things.

Abulfeda, cited by the famous Dr. *Pocock*, ſays, that according to the primitive Doctrine of the *Perſians* *, 'God was prior to both 'Light and Darkneſs, and had ex-'iſted from all Eternity in an ado-'rable Solitude, without any Com-'panion or Rival.'

Sariſthani, quoted by Dr. *Hyde*, ſays, 'That the firſt *Magi* † did 'not look upon the good and evil 'Principles as both of them co-eter-'nal, but thought that the Light 'was indeed eternal, and that the 'Darkneſs was produced in time by 'the Diſloyalty of *Ahriman*, Chief 'of the *Genii*.'

* Pocock Specim. Hiſt. Arab. p. 148.
† Hyde Relig. Ant. Perſar. cap. 9. p. 161. & cap. 22. p. 290.

Such

Such was the Theology of the antient *Perſians*, which in the foregoing Work I have put in the Mouth of *Zoroaſter*.

M. *Bayle* ſays in his Dictionary, that the antient *Perſians* were all *Manichæans*; however he came to entertain this Notion, he muſt certainly have given it up, if he had conſulted the original Authors: a Method which that famous Critick did not always take. He had a Genius capable of going to the bottom of any Subject whatever: but he wrote ſometimes in a hurry, and treated ſuperficially the graveſt and moſt important Subjects. Beſides, there is no clearing him from the Charge of loving too much the diſmal Obſcurity of Scepticiſm. He is always upon his guard againſt the pleaſing Ideas of Immortality. He ſhews with Art and Subtlety all the dark

dark Sides of a Queſtion: but he very rarely repreſents it in that Point of Light, which ſhines with Evidence. What Encomiums would he not have merited, had he employed his admirable Talents more for the Benefit of Mankind?

The *Egyptians* had much the ſame Principles as the oriental Nations. There is nothing more abſurd than the Notion generally given us of their Theology; nor is any thing more extravagant than the allegorical Senſe which certain Authors fancy they have diſcovered in their Hieroglyphicks.

On one hand, it is hard to believe that human Nature could ever ſink ſo low as to adore Inſects, Reptiles, and Plants, which they ſee produced, growing, and dying every day, without aſcribing certain divine Virtues to them, or conſidering them as Symbols

bols of ſome inviſible Power. In the moſt barbarous Countries we ſtill find ſome Knowledge of a ſuperior Being, which is the Object of the Hope and Fear of the moſt ſtupid Savages. But though we ſhould ſuppoſe there are ſome Nations in the World ſunk into ſo groſs an Ignorance as to have no Notion of a Deity, yet it is certain that *Egypt* cannot be charged with this Ignorance. All Hiſtorians, as well ſacred as profane, agree in ſpeaking of this People as the wiſeſt of all Nations; and one of the Encomiums that the Holy Spirit gives to *Moſes*, is, that *he was learned in all the Wiſdom of the* Egyptians. Would the Holy Ghoſt ever have ſpoken in ſuch a manner of a Nation that was fallen into ſo ſenſeleſs and barbarous an Ignorance, as to worſhip Onions, Crocodiles, and the moſt deſpicable Reptiles?

On

On the other hand, there are certain modern Writers who exalt the Theology of the *Egyptians* too high, and fancy that they find in their Hieroglyphicks all the Myſteries of the Chriſtian Religion. After the Deluge, *Noah* doubtleſs would not leave his Children ignorant of the great Principles of Religion, with regard to the *three States of Mankind*: and that Tradition might have been ſpread from Generation to Generation over all Nations of the World. But we ſhould not infer from thence, that the Heathens had as clear Notions of the Divine Nature and the *Meſſias*, as the *Jews* had themſelves. Such a Suppoſition, far from doing Honour to Holy Writ, would only derogate from its Dignity. I ſhall endeavour to keep the juſt Medium between theſe two Extremes.

Plutarch in his Treatiſe of *Iſis* and *Oſiris*, tells us*, 'That the Theo-'logy of the *Egyptians* had two 'Meanings; the one holy and ſym-'bolical, the other vulgar and lite-'ral; and conſequently that the Fi-'gures of Animals which they had 'in their Temples, and which they 'ſeemed to adore, were only ſo ma-'ny Hieroglyphicks to repreſent the 'Divine Attributes.'

Purſuant to this Diſtinction, he ſays, that *Oſiris* ſignifies the active Principle, or the moſt holy Being†; *Iſis* the Wiſdom or Rule of his Operation, *Orus* the firſt Production of his Power, the Model or Plan by which he produced every thing, or the Archetype of the World.

It would be raſh to aſſert, that

* Plut. de Iſid. & Oſir. p. 354.
† Ibid. p. 373, 374, 375.

the

the Pagans ever had any Knowledge of a Trinity of diſtinct Perſons in the indiviſible Unity of the Divine Nature. But it is plain that the *Chaldeans* and *Egyptians* believed that all the Attributes of the Deity might be reduced to three, *Power*, *Underſtanding*, and *Love*. They diſtinguiſhed alſo three ſorts of Worlds, the *ſenſible* World, the *aerial* World, and the *etherial* World. In each of theſe Worlds they aſſerted likewiſe three principal Properties, *Figure*, *Light*, and *Motion*: *Matter*, *Form*, and *Activity*: and on this account the antient Philoſophers looked upon the Number *three* as myſterious.

If any Man reads with attention the aforementioned Tract of *Plutarch*, the Works of *Jamblichus*, and what Accounts are left of the Religion of the *Orientals* and *Egyptians*,

* *See* Athan. Kirch. Oedip Egypt. tom. 1. p. 144. &c. to p. 151. & tom. 2. p. 132.

he will eaſily ſee, that the Mythology of thoſe Nations chiefly regards the *internal Operations*, and the *Attributes of the Deity*, as that of the *Greek* does his *external Operations*, or the *Properties of Nature*. The *Orientals* and *Egyptians* had a more refining and metaphyſical Genius than the *Greeks* and *Romans*, who were fondeſt of the Sciences that depend on *Imagination* and *Senſe*. This Key may contribute a great deal towards underſtanding the antient Mythologies.

Plutarch concludes his Treatiſe of *Iſis* and *Oſiris* in this manner: * 'As 'he that reads the Works of *Plato* 'may be ſaid to read *Plato*, and he 'that acts the Comedy of *Menander* 'may be ſaid to act *Menander:* ſo 'the Antients gave the Name of 'Gods to the various Productions

* Pag. 377, & 378.

'of

'of the Deity. (*Plutarch* had ſaid
'a little before,) that care ſhould be
'taken not to transform, diſſolve
'and ſcatter the Divine Nature into
'Rivers, Winds, Vegetables, or
'bodily Forms and Motions. This
'would be as ridiculous as to ima-
'gine, that the Sails, the Cables,
'the Rigging and the Anchor are the
'Pilot; or that the Thread, the
'Woof, and the Shittle are the Wea-
'ver. Such ſenſeleſs Notions are an
'Indignity to the Heavenly Powers,
'whom they blaſpheme whilſt they
'give the Name of Gods to Beings
'of an inſenſible, inanimate, and
'corruptible Nature. Nothing, as
'he goes on, that is without a Soul,
'nothing that is material and to be
'perceived by our Senſes, can be
'God. Nor yet muſt we imagine
'that there are different Gods ac-
'cording to the different Countries
'of *Greeks* and *Barbarians*, *Nor-*
'*thern* and *Southern* People. As
the

'the Sun is common to all the World, 'tho' called by different Names in 'different Places; ſo there is but 'one ſole ſupreme Mind or Reaſon, 'and one and the ſame Providence 'that governs the World, tho' he is 'worſhipped under different Names, 'and has appointed ſome inferior 'Powers for his Miniſters.' Such, according to *Plutarch*, was the Doctrine of the firſt *Egyptians* with regard to the Divine Nature.

Origen, who was co-temporary with *Plutarch*, follows the ſame Principles in his Book againſt *Celſus*, a Pagan Philoſopher, who pretended to underſtand Chriſtianity, becauſe he knew ſome Ceremonies of that Religion, tho' he never entered into the Spirit of it. Now *Origen* expreſſes himſelf in this manner: * 'The 'Egyptian Philoſophers have ſublime

* Orig. contra Celſ. lib. 1. p. 11.

'Notions with regard to the Divine 'Nature, which they keep ſecret, and 'never diſcover to the People but 'under a Veil of Fables and Allego-'ries. *Celſus* is like a Man who has 'travelled into that Country; and 'tho' he has converſed with none 'but the ignorant Vulgar, yet 'takes it into his Head, that he 'underſtands the *Egyptian* Religion. 'All the *Eaſtern* Nations, (continues 'he) the *Perſians*, the *Indians*, the '*Syrians* conceal ſecret Myſteries 'under their religious Fables. The 'wiſe Men of all thoſe Religions ſee 'into the Senſe and true Meaning of 'them, whilſt the Vulgar go no fur-'ther than the exterior Symbol, and 'ſee only the Bark that covers 'them.'

Let us next hear the Teſtimony of *Jamblichus*, who had ſtudied the Religion of the *Egyptians*, and underſtood it thoroughly. He lived in the

the beginning of the third Century, and was a Diſciple of the famous *Porphyry*. As both St. *Clement* * and St. *Cyril* of *Alexandria* † aſſure us, there were at that time a great many *Egyptian* Books extant, which have been ſince loſt: Several of theſe were highly reſpected for their Antiquity, and aſcribed to *Hermes Triſmegiſtus*, or one of his firſt Diſciples. *Jamblichus* had read theſe Books, which had been tranſlated by the *Greeks*; and this is the Account that he gives of the Theology which they taught.

'According to the *Egyptians*, the 'firſt God exiſted in his ſolitary Unity before all Beings ‡. He is the 'Fountain and Original of every thing 'that either has Underſtanding or is 'to be underſtood. He is the firſt 'Principle of all things, Self-ſuffi-

* Strom. l. 6. p. 133. † Contra Julian. lib. 1.
‡ Jambl. de Myſt. Egyp. Ed. Lugd. 1552. p. 153, 154.

'cient, Incomprehenſible, and the 'Father of all Eſſences.'

'*Hermes* ſays likewiſe, (as *Jamblichus* goes on to tell us) 'that this 'ſupreme God has conſtituted ano- 'ther God, called *Emeph*, to be 'Head over all Spirits, whether *Ethe- 'real*, *Empyrean*, or *Celeſtial*; and 'that this ſecond God, whom he 'ſtiles the *Guide*, is a Wiſdom that 'transforms and converts into him- 'ſelf all ſpiritual Beings. He makes 'nothing ſuperior to this *God-Guide*, 'but only the firſt *Intelligent*, and 'firſt *Intelligible*, who ought to be 'adored in Silence.'

He adds, 'That the Spirit which 'produceth all things, has different 'Names according to its different 'Properties and Operations; that he 'is called in the *Egyptian* Language '*Amoun*, as he is wiſe; *Ptha*, as he 'is the Life of all things; and *Oſi-*

'*ris*,

'*ris*, as he is the Author of all 'Good.'

Such, according to *Jamblichus*, was the Doctrine of the *Egyptians*; and it is evident from thence, that they admitted only one Principle, and a middle God, like the *Mythras* of the *Perſians*.

The Notion of a Spirit conſtituted by the ſupreme God, to be the Head and Guide of all Spirits, is very antient. The *Hebrew* Doctors believed that the Soul of the Meſſias was created from the Beginning of the World, and appointed to preſide over all the Orders of Intelligences. This Opinion was founded on a Notion, that finite Natures cannot inceſſantly contemplate the Brightneſs and Glories of the Divine Eſſence, and muſt neceſſarily ſometimes turn off their View, and adore the Creator in his Works; that at

ſuch Times there muſt be an Head to lead Spirits thro' all the Regions of Immenſity, and ſhew them all its Beauties and Wonders.

To have a more perfect Knowledge of the Theology of the *Orientals* and *Egyptians*, it may not be improper to examine that of the *Greeks* and *Romans*, which is derived originally from it. The Philoſophers of *Greece* went to ſtudy Wiſdom in *Aſia* and *Egypt*. *Thales*, *Pythagoras*, *Plato*, drew the beſt of their Knowledge from thence. The Traces of the *Oriental* Tradition are now indeed in a manner worn out, but as there are ſeveral Monuments of the Theology of the *Greeks* ſtill preſerved, we may judge of the Maſters by their Diſciples.

We muſt however diſtinguiſh between the Gods of the Poets, and thoſe of the Philoſophers. Poetry deifies

deifies all the various Parts of Nature, and gives Spirit to Bodies, as well as Body to Spirits: It expreſſes the Operations and Properties of Matter by the Actions and Paſſions of ſuch inviſible Powers, as the Pagans ſuppoſed to be Directors of all the Motions and Events that we ſee in the Univerſe. The Poets paſs in a Moment from Allegory to the literal Senſe, and from the literal Senſe to Allegory; from real Gods to fabulous Deities: and this occaſions that Jumble of their Images, that Abſurdity in their Fictions, and that Indecorum in their Expreſſions, which are ſo juſtly condemned by the Philoſophers.

Notwithſtanding this Multiplication of inferior Deities, theſe Poets however acknowledged, that there was but one only ſupreme God. This will appear from the very antient Traditions which we ſtill have left

of the Philoſophy of *Orpheus*. I am very far from thinking that *Orpheus* was the Author of thoſe Works which go under his Name. I believe with the famous *Grotius*, that thoſe Books were wrote by the *Pythagoreans*, who profeſſed themſelves Diſciples of *Orpheus*. But whoever is the Author of theſe Writings, 'tis certain that they are older than *Herodotus* and *Plato*, and were in great Eſteem among the Heathens; ſo that by the Fragments of them ſtill preſerved, we may form a Judgment of the antient Theology of the *Greeks*.

I ſhall begin with the Abridgment which *Timotheus* the Coſmographer gives us of the Doctrine of *Orpheus*. This Abridgment is preſerved in *Suidas**.

'There is one unknown Being

* Suidas de Orph. p. 350.

'exalted

'exalted above and prior to all Be-
'ings, the Author of all Things,
'even of the *Æther*, and of every
'thing that is below the *Æther*:
'This exalted Being is Life, Light,
'and Wiſdom; which three Names
'expreſs only one and the ſame
'Power, which has created all Be-
'ings, viſible and inviſible, out of
'nothing.'

It appears by this Paſſage, that the Doctrine of the *Creation*, that is, of the Production of Subſtances, was not unknown to the Heathen Philoſophers. We ſhall ſoon find it laid down in *Plato*.

Proclus has tranſmitted down to us this extraordinary Paſſage of the Theology of *Orpheus* *. 'The
'Univerſe was produced by *Jupiter*,
'the *Empyræum*, the deep *Tartarus*,

* Proclus de Timæo. p. 95.

'the

'the Earth, and the Ocean, the Immortal Gods and Goddeſſes; all 'that is, all that has been, and all 'that ſhall be, was contained originally in the fruitful Boſom of '*Jupiter*. *Jupiter* is the Firſt and 'the Laſt, the Beginning and the 'End. All Beings derive their Origin from him. He is the Primitive Father, and the Immortal Virgin. He is the Life, the Cauſe, 'and the Energy of all Things. 'There is but one only Power, one 'only God, and one ſole univerſal 'King of all.'

I ſhall conclude the Theology of *Orpheus* with a famous Paſſage of the Author of the *Argonautica*, who is looked upon to be a Diſciple of his*. 'We will ſing firſt an Hymn 'upon the antient *Chaos*, how the 'Heavens, the Sea, and the Earth

* Argon. apud Steph. p. 71. Edit. Tuegger. An. 1566.

were

'were formed out of it. We will 'ſing likewiſe that Eternal, Wiſe, 'and Self-perfect Love, which re-'duced this *Chaos* into Order *.

'Tis clear enough from the Doctrine of the Theogony, or Birth of the Gods, which is the ſame as the Coſmogony, or Generation of the Univerſe, that the antient Poets aſcribed it entirely to a Firſt Being, from whom all other Beings derived theirs. The Poem of the *Theogonia*, which is aſcribed to *Heſiod* †, ſpeaks of Love 'as the firſt Principle which 'brought the *Chaos* into Order; ††' and from that *Chaos* ſprung the Night, from the Night the *Æther*, from the *Æther* the Light; then the Stars, the Planets, the Earth, and at laſt the Deities that govern all.

* ♆ 423. Πρεσβύτατόν τε, καὶ αὐτοτελῆ πολύμητιν Ἔρωτα.

† Heſiod. Theog. Edit. Steph. ♆ 120.

†† ♆ 120. Ἠ δ' Ἔρος ὅς κάλλιστος ἐν ἀθανάτοισι θεῶισι,

Ovid ſpeaks likewiſe to the ſame Effect in the firſt Book of his *Metamorphoſes**. 'Before there was 'a Sea and an Earth, ſays he, be-'fore there was any Heaven to cover 'the World, univerſal Nature was 'but one indigeſted ſluggiſh Maſs, 'called a *Chaos*. The Seeds of all 'things jumbled together were in a 'perpetual Diſcord, till a beneficent 'Deity put an end to the Difference.' Words which ſhew plainly that the *Latin* Poet who followed the *Greek* Tradition makes a Diſtinction between the *Chaos*, and God who by his Wiſdom brought it out of Confuſion into Order.

I ought however in this Place to obſerve, that the *Greek* and *Roman* Mythology in relation to the *Chaos* is much more imperfect than that of the *Orientals* and the *Egyptians*, who

* Ovid. Metam. l. 1. p. 1.

tell us, that there was an happy and perfect State of the World prior to the *Chaos*; that the good Principle could never produce any thing that was evil; that his firſt Work could not be Confuſion and Diſorder; and in a word, that phyſical Evil is nothing elſe but a Conſequence of moral Evil. 'Twas the Imagination of the *Greek* Poets that firſt brought forth the monſtrous *Manichæan* Doctrine about two co-eternal Principles, a ſupreme Intelligence and a blind Matter, Light and Darkneſs, an indigeſted *Chaos*, and a Deity to range it in Order.

I paſs from *Heſiod* and *Ovid* to ſpeak of the Theology of *Homer* and his Imitator *Virgil*. Let any one read theſe two Epick Poets with a proper Attention, and he will ſee that the *Marvellous* which runs thro' their Fable is founded upon theſe three Principles. 1. That there

is

is one ſupreme God, whom they every where call *the Father, and the Sovereign Lord of Men and Gods, the Architect of the World, the Prince and Governour of the Univerſe, the Firſt God, and the Great God.* 2. That univerſal Nature is full of ſubordinate Spirits, which are the Miniſters of that ſupreme God. 3. That Good and Evil, Virtue and Vice, Knowledge and Error, ariſe from the different Influence and Inſpiration of the good and evil *Genii*, who dwell in the Air, the Sea, the Earth, and the Heavens.

The Tragick and Lyrick Poets expreſs themſelves after the ſame manner as the Epick Poets. *Euripides* expreſsly acknowledges the Dependence of all Beings upon one ſole Principle: 'O Father, and King 'of Men and Gods! ſays he; why 'do we miſerable Mortals fancy 'that we know or do any thing? 'Our

'Our Fate depends upon your 'Will*.'

Sophocles repreſents the Deity to us as a ſovereign Intelligence, which is the Truth, the Wiſdom, and the Eternal Law of all Spirits†. 'Tis not, ſays he, to any mortal Nature, that Laws owe their Origin. They come from above. They come down from Heaven itſelf. The *Olympian Jupiter* alone is the Father of them.

Pindar ſays‡, that *Chiron* taught *Achilles* to adore *Jove*, who lances the Thunder, as ſuperior to all the other Deities.

Plautus introduceth an inferior Deity ſpeaking in this manner**: 'I 'am a Citizen of the celeſtial City, 'of which *Jupiter*, the Father of

* Eurip. Supplic. Act. 3. ℣. 734, &c. Edit. Cant.
† In Ædip. Tyran.
‡ Pyth. Ode 6. p. 265. Ed. Oxon.
** Plaut. Rudens.

'Gods

'Gods and Men, is the Head. He 'commands the Nations, and ſends 'us over all Kingdoms to take an 'Account of the Conduct and Ac-'tions, the Piety and Virtue of Men. 'In vain do Mortals endeavour to 'bribe him with their Oblations and 'Sacrifices. They loſe their Pains, 'for he abhors the Worſhip of im-'pious Perſons.'

'O Muſe, ſays *Horace*, pur-'ſuant to the Cuſtom of our An-'ceſtors, celebrate firſt the Great '*Jove*. who rules over Gods and 'Men, the Earth, the Seas, and the 'whole Univerſe. There is nothing 'greater than he, nothing that is 'like, nothing that is equal to him *.'

I ſhall conclude my Quotations out of the Poets with a ſurpriſing Paſſage of *Lucan*. When *Cato*, after croſſing the Deſerts of *Lybia*,

* B. 1. Ode 12.

arrives

arrives at the Temple of *Jupiter Ammon*, *Labienus* is for perſuading him to conſult the Oracle. Upon which Occaſion the Poet put this Anſwer into the Mouth of that philoſophical Hero. ‘ * Why do you, ‘ *Labienus*, propoſe to me to ask ‘ the Oracle whether we ſhould chuſe ‘ to die in a State of Freedom with ‘ Swords in our Hands, rather than ‘ ſee Tyranny enſlave our Country? ‘ whether this mortal Life be only ‘ a *Remora* to a more laſting one? ‘ whether Violence can hurt a good ‘ Man? whether Virtue does not ‘ make us ſuperior to Misfortunes? ‘ and whether true Glory depends ‘ upon Succeſs? We know theſe ‘ Truths already, and the Oracle ‘ cannot give us clearer Anſwers ‘ than what God makes us feel every ‘ Moment in the bottom of our ‘ Heart. We are all united to the

* Lucan. lib. 9. ℣. 566.

'Deity. He has no need of Words
'to convey his Meaning to us;
'and he told us at our Birth every
'thing that we have occaſion to
'know. He hath not choſen the
'parched Sands of *Lybia* to bury
'Truth in thoſe Deſarts, that it
'might be underſtood only by a
'ſmall Number. He makes him-
'ſelf known to all the World, he
'fills all Places, the Earth, the Sea,
'the Air, the Heavens. He makes
'his particular Abode in the Soul of
'the Juſt: Why then ſhould we ſeek
'him elſewhere?'

Let us paſs from the Poets to the Philoſophers, and begin with *Thales* the *Mileſian*, Chief of the *Ionick* School*, who lived above ſix hundred Years before the Birth of Chriſt. We have none of his Works now left; but we have ſome of his Maxims, that have been tranſmitted

* Flor. Olymp. 50.

down

down to us by the moſt venerable Writers of Antiquity.

'God is the moſt antient of all Beings. He is the Author of the Univerſe, which is full of Wonders*. He is the Mind which brought the *Chaos* out of Confuſion into Order†. He is without Beginning and without Ending, and nothing is hid from him‡. Nothing can reſiſt the Force of Fate; but this Fate is nothing but the immutable Reaſon, and eternal Power of Providence**.'

What is ſtill more ſurpriſing in *Thales*, is his Definition of the Soul: He calls it a '*Self-moving Principle* ††, thereby to diſtinguiſh it from Matter.

* Diog. Laert. Vita Thal. lib. 1.
† Cicero de Nat. Deor. lib. 1. p. 1113. Ed. Amſt. 1661.
‡ St. Clement. Alex. Strom. 5.
** Stob. Ecl. Phyſ. cap. 8.
†† Plut. de Plat. Phil. lib. 4. cap. 2. Stob. Ecl. Phyſ. cap. 40.

Pythagoras * is the ſecond grea
Philoſopher after *Thales*, and Chie
of the *Italick* School. Every bod
knows the Abſtinence, Silence, Re
tirement, and great Purity of Moral
that he required of his Diſciples
He was very ſenſible that human Un
derſtanding alone could never attai
to the Knowledge of Divine Things
unleſs the Heart was purged of it
Paſſions. Now theſe are the No
tions which he has left us of th
Deity.

'God is neither the Object o
'Senſe, nor ſubject to Paſſion; bu
'inviſible, only intelligible †, an
'ſupremely intelligent ‡. In his Bo
'dy he is like the Light, and in hi
'Soul he reſembles Truth **. H
'is the univerſal Spirit that pervade
'and diffuſeth itſelf over all Nature

* Flor. Olymp. 60.
‡ Diog. Laert. lib. 12.
† Plut. Vita Numæ.
** Vita Pyth. Porphyr
'A

'All Beings receive their Life from 'him*. There is but one only 'God, who is not, as ſome are apt 'to imagine, ſeated above the 'World, beyond the Orb of the 'Univerſe; but being himſelf all in 'all, he ſees all the Beings that fill 'his Immenſity, the only Principle 'the Light of Heaven, the Father of 'all. He produces every thing, He 'orders and diſpoſes every thing; 'He is the Reaſon, the Life, and 'the Motion of all Beings†.

He taught, that, beſides the Firſt Principle, there were three ſorts of intelligent Beings, *Gods*, *Heroes*, and *Souls*‡. He conſidered the firſt as the unalterable Images of the Sovereign Mind, human Souls as the leaſt perfect of reaſonable Subſtances, and Heroes as a ſort of middle Beings placed between the two others, in

* Lact. Inſt. lib. 5. † St. Juſt. Serm.
‡ Diog. Laert. lib. 8.

order to raiſe up Souls to the Divine Union*.

Thus he repreſents to us the Divine Immenſity as filled with Spirits of different Orders †. *Thales* had the ſame Notion; a Notion which thoſe two Philoſophers had learned in *Egypt*, where they thought it was to ſtint the Divine Power to ſuppoſe it leſs productive in intelligent Beings, than in material Ones.

This is the true Senſe of that famous Expreſſion aſcribed to the *Pythagoreans*, that Unity was the Principle of all things, and that *from this Unity there ſprung an infinite Duality*. We are not by this *Duality* to underſtand two Perſons of the Chriſtian Trinity, nor the two Principles of the *Manichées*; but a World of intelligent and corporeal Sub-

* Hierocl. Com. in Carm. Aurea Pyth.
† Laert. de Pyth. Cic. de Leg. l. 2. p. 1197.

ſtances,

ſtances, which is the Effect whereof Unity is the Cauſe*. This is the Sentiment of *Porphyry*, and it ought to be preferred before that of *Plutarch*, who is for aſcribing the *Manichean* Syſtem to *Pythagoras*, without producing for it any Proof.

Pythagoras agreed with *Thales* in defining the Soul to be a Self-moving Principle†. He maintained further, 'that when it quits the Body, it is 're-united to the Soul of the World‡; 'That it is not a God, but the 'Work of an Eternal God**, and 'that it is immortal on account of 'its Principle††.'

This Philoſopher was of opinion, that Man was compoſed of three Parts, of a *pure Spirit*, of an *ethereal Matter*, (which he called the

* Porphyr. Vita Pyth. † Plut. Plac. Phil. l. 4. cap. 2.
‡ Cicer. de Senect. c. 21. * Ib. de Nat. Deor. l. 2.
†† Tuſc. lib. 1. & de Conſol. p. 1300.

ſubtile Vehicle of the Soul) and of a *mortal* or groſs *Body*. He was indebted likewiſe for this Notion to the *Egyptians*, who borrow'd it from the *Hebrews*; theſe laſt in their Divinity diſtinguiſhing the pure * Spirit, the animal † Soul, and the terreſtrial ‡ Body.

The *Pythagoreans* ſpeaking of the ſubtile Vehicle or the celeſtial Body, frequently call it *the Soul*; becauſe they conſider it as the active Power which animates the terreſtrial Body. This has made ſuch as do not underſtand their Philoſophy thoroughly, imagine, that they believed *the thinking Subſtance* to be material; whereas nothing is more falſe. They always diſtinguiſhed between the Underſtanding or the *pure Spirit*, and the *animal Soul* or *ethereal Body*. They conſidered the one as the Source

* Πνεῦμα. † Ψυχὴ. ‡ Σῶμα.

of

of our Thoughts, the other as the Cauſe of our Motions. They believed them to be two different Subſtances. *Anaxagoras*, as we ſhall ſoon ſee, rectified this Miſtake.

The old *Greek* Poets had dreſſed up this Opinion in a different Guiſe; they called the ethereal Body the Repreſentation, the Image, or the Shadow; becauſe they fancy'd that this ſubtile Body, when it came down from Heaven to animate the terreſtrial Body, aſſumed its Form juſt as melted Metal takes that of the Mold in which it is caſt. They ſaid, that after Death, the Spirit ſtill clothed with this ſubtile Vehicle, flew up to the Regions of the Moon, where they placed the *Elyſian* Fields. And there, as they imagined, a ſort of ſecond Death enſued by the Separation of the *pure Spirit* from its *Vehicle*. The one was united to the Gods, the other ſtaid in the Abode

of

of the Shades. This is the Reaſon why *Ulyſſes* ſays in the *Odyſſeis*, 'That he ſaw in the *Elyſian* Fields 'the Divine *Hercules*; *i. e.* his 'Image, ſays the Poet; for as for 'him, he is with the Immortal Gods, 'and aſſiſts at their Banquets*.

Pythagoras did not adopt the Poetick Fiction of a ſecond Death. He held, that the pure Spirit, and its ſubtile Vehicle being born together, were inſeparable, and returned after Death to the Star from whence they deſcended.

I do not ſpeak here of Tranſmigration, which only related to ſuch Souls as were degraded and corrupted in mortal Bodies. I ſhall treat of it in the ſecond Part of this Diſcourſe.

* Odyſſ. l. 11. p. 167.

I can-

I cannot conclude this Article of *Pythagoras* better than with the Summary which St. *Cyril* gives us of the Doctrine of this Philoſopher. ‘ We ‘ ſee plainly, ſays that Father, that ‘ *Pythagoras* maintained, that there ‘ was but one God, Principle and ‘ Cauſe of all things, who enlightens ‘ every thing, who animates every ‘ thing, from whom every thing ‘ proceeds, who has given Being to ‘ all things, and is the Source of all ‘ Motion *.

After *Pythagoras* comes *Anaxagoras* ‡ of the *Ionick* Sect, born at *Clazomenæ*, and Maſter to *Pericles* the *Athenian* Hero. This Philoſopher was the firſt after *Thales* in the *Ionick* School who perceived the Neceſſity of introducing a ſupreme Intelligence for the Formation of the

* St. Cyril. contra Julian. lib. 1. p. 85.
‡ Flor. Olymp. 80.

Uni-

Univerſe. He rejected with Contempt, and with great Strength of Reaſon refuted the Doctrine of ſuch as held, that * a blind Neceſſity, and the caſual Motions of Matter had produced the World. He endeavoured to prove, that a pure and uncompounded Spirit preſides over the Univerſe.

According to *Ariſtotle*'s Account, the Reaſoning of *Anaxagoras* was founded upon theſe two Principles: ‘ 1. That the Idea of Matter not in- ‘ cluding that of active Force, Mo- ‘ tion could not be one of its Pro- ‘ perties. We muſt therefore, ſaid ‘ he, ſeek ſomewhere elſe to find ‘ out the Cauſe of its Activity. Now ‘ this Active Principle, as it was *the* ‘ *Cauſe of Motion*, he called *the Soul*, ‘ becauſe it animates the Univerſe ‡.

* Plut. Vita Pyth.

‡ Ariſt. de Anim. lib. 1. cap. 2. p. 619. Ed. Paris 1629.

2. He

'2. He diſtinguiſhed between this 'univerſal Principle of Motion, and 'the *Thinking Principle*, which laſt 'he called the *Underſtanding* *. 'He ſaw nothing in Matter that had 'any reſemblance to this Property; 'and from thence he inferred, that 'there was in Nature another Sub-'ſtance beſides Matter. But he ad-'ded, that the *Soul* and *Spirit* were 'one and the ſame Subſtance, diſ-'tinguiſhed by us only in regard of 'its different Operations, and that 'of all Eſſences, it was the moſt 'ſimple, the moſt pure, and the 'moſt exempt from all Mixture and 'Compoſition.'

This Philoſopher paſſed at *Athens* for an Atheiſt, becauſe he denied that the Stars and Planets were Gods ‡. He maintained, that the firſt were

* Ib. p. 620. ‡ Plat. de Legib. 10. p. 886.

Suns, and the latter habitable Worlds. So very antient is the Syſtem of a Plurality of Worlds, which has been generally thought to be modern.

Plato * accuſes *Anaxagoras* of having explained all the *Phænomena* of Nature by Matter and Motion. *Deſcartes* has only revived this Opinion. I cannot but think it very unjuſt to attack the Philoſopher of *Clazomenæ* or his Follower on this account, ſince they both lay it down for a Principle, that Motion is not a Property of Matter, and that the Laws of Motion are ſettled with Thought and Deſign. Suppoſing theſe two Principles, he gives us a nobler Idea, and one every way more worthy of the Deity, who maintains, that God being always himſelf preſent to his Work, gives Life, Being, and Motion to all Creatures, than he who

* Plat. Phœd. p. 73.

imagines

imagines with the *Peripateticks*, that certain inferior Spirits, ſubſtantial Forms, or middle Beings, which they cannot define, produce all the various Modifications and Arrangements of Matter. *Ariſtotle* and his School, by multiplying ſecond Cauſes, ſeem to have robbed the firſt Cauſe in ſome meaſure of his Power and Glory.

Socrates * follows cloſe after *Anaxagoras*. The common Notion is, that he was a Martyr for the Unity of the Godhead, in having refuſed to pay his Homage to the Gods of *Greece*; but it is a Miſtake. In the Apology that *Plato* makes for this Philoſopher, *Socrates* acknowledgeth certain ſubordinate Deities, and teaches that the Stars and the Sun are animated by Intelligences that ought to be worſhipped with Divine Honours.

* Flor. Olymp. 90.

The ſame *Plato* in his Dialogue upon Holineſs * tells us, that *Socrates* was not puniſhed for denying that there were inferior Gods, but for declaiming openly againſt the Poets who aſcribed human Paſſions and enormous Crimes to thoſe Deities.

Socrates however, whilſt he ſuppoſed ſeveral inferior Gods, admitted all the while but only one Eternal Principle. *Xenophon* has left us an excellent Abridgment of the Theology of that Philoſopher. 'Tis perhaps the moſt important Piece we have left of Antiquity. It contains the Converſation of *Socrates* with *Ariſtodemus*, who doubted of the Exiſtence of God. *Socrates* makes him at firſt take notice of all the Characters of Deſign, of Art, and of Wiſdom that appear all over the Univerſe, and particularly in the

* Plat. Eutyph. p. 5 & 6.

Me-

Mechaniſm of the human Body.

'* Do you believe, ſays he then to 'Ariſtodemus, can you believe that 'you are the only intelligent Being? 'You know that you poſſeſs but a 'little Particle of that Matter which 'compoſes the World, a ſmall Por-'tion of that Water which moiſtens 'it, a Spark of that Flame which 'animates it. Is Underſtanding pe-'culiar to you alone? Have you 'ſo engroſſed and confined it to 'yourſelf, that it is to be found no 'where elſe? Does blind Chance 'work every thing, and is there no 'ſuch thing as Wiſdom beſides what 'you have?'

'*Ariſtodemus* having reply'd, that 'he did not ſee that wiſe Architect 'of the Univerſe; *Socrates* anſwers 'him, Neither do you ſee the Soul 'which governs your own Body,

* Xen. Mem. Soc. Ed. Baſil. 1579. lib. 1. p. 573.

'and regulates all its Motions: You 'might as well conclude, that you 'do nothing your ſelf with Deſign 'and Reaſon, as maintain that every 'thing is done by blind Chance in 'the Univerſe.

Ariſtodemus at length acknowledging a ſupreme Being, is ſtill in doubt as to Providence; not being able to comprehend how the Deity can ſee every thing at once. *Socrates* replies, 'If the Spirit that reſides in 'your Body moves and diſpoſes it 'at its pleaſure; why ſhould not 'that ſovereign Wiſdom which pre-'ſides over the Univerſe, be able 'likewiſe to regulate and order every 'thing as it pleaſes? If your Eye 'can ſee Objects at the diſtance of 'ſeveral Furlongs; why ſhould not 'the Eye of God be able to ſee 'every thing at once? If your Soul 'can think at the ſame time upon 'what is at *Athens*, in *Egypt*, and in '*Sicily*;

'*Sicily*; why ſhould not the Divine 'Mind be able to take care of every 'thing, being every where preſent 'to his Work?'

Socrates perceiving at laſt that the Infidelity of *Ariſtodemus* did not ariſe ſo much from his Reaſon as from his Heart, concludes with theſe Words: 'O *Ariſtomedus*, apply yourſelf ſin-'cerely to worſhip God; he will 'enlighten you, and all your Doubts 'will ſoon be removed!'

Plato *, a Diſciple of *Socrates*, follows the ſame Principles. He lived at a time when the Doctrine of *Democritus* had made a great Progreſs at *Athens*. The Deſign of all his Theology is to give us noble Sentiments of the Deity, to ſhew us that Souls were condemned to animate mortal Bodies, only in order

* Olym. 100.

to expiate Faults they had committed in a pre-exiſtent State; and in fine, to teach that Religion is the only Way to reſtore us to our firſt Glory and Perfection. He deſpiſes all the Tenets of the *Athenian* Superſtition, and endeavours to purge Religion of them. The chief Object of this Philoſopher is *Man in his immortal Capacity*, he only ſpeaks of him in his *politick one*, to ſhew that the ſhorteſt Way to Immortality, is to diſcharge all the Duties of Civil Society for the Love of Virtue.

Plato in one of his Dialogues defines God, *the efficient Cauſe which makes things exiſt that had no Being before* *. A Definition which ſhews that he had an Idea of the Creation. Matter, in his Way of thinking, was not eternal in any Senſe but as it was

* Ποιητικὴν πᾶσαν ἔφαμεν εἶναι δύναμιν ἥ τις ἀ αἰτία γίγνηται τοῖς μὴ πρότερον ὄσιν ὕστερον γίγνεσθα Plat. Sophiſt. p. 185. Ed. Franc. 1605.

created

created from Eternity. He never thought it either independent upon God, or any Emanation of his Subſtance, but a real Production *. Speaking indeed of the Divine Subſtance in his *Timæus Locrius*, he calls it *an uncreated Matter* †. But he diſtinguiſhes it always from the ſenſible Univerſe, which he conſiders merely as an Effect and a Production.

Nor is it ſurpriſing that *Plato*, who had only the Light of Nature to inſtruct him, ſhould be convinced of the Creation. That Truth, however incomprehenſible it may appear to finite Minds, does yet imply no Contradiction. In reality, when God creates, he does not draw a Being

* See Cic. Tuſc. Quæſt. lib. 1. p. 1059. Poſſumuſne dubitare quin mundo præſit aliquis *Effector* ut Platoni videtur, vel Moderator tanti operis ut Ariſtoteli placet.

† Ἰδέαν ὕλαν ἀιδῆτόν τε ἐκγονον τετέων. Plat. Tim. Loc. pag. 1089.

out of nothing, as out of a Subject upon which he works; but he makes ſomething exiſt which did not exiſt before. The Idea of infinite Power neceſſarily ſuppoſes that, of being able to produce new Subſtances, as well as new Forms. To make a *Subſtance* exiſt which did not exiſt before, has nothing in it more inconceivable than the making a *Form* exiſt which was not before; for in both Caſes there is a new Being produced; and whatever Difficulties there are in conceiving the Paſſage *from Nothing to Being*, they are as puzzling in the one as in the other. As therefore it cannot be denied but that there is a *moving Power*, though we do not conceive how it acts; ſo neither muſt we deny that there is a *creating Power*, becauſe we have not a clear Idea of it.

To return to *Plato*. * He calls

* Plat. de Rep. lib. 10. p. 749.

'God

'God the ſupreme Architect that 'created the Heavens, the Earth, and 'the Gods, and that does whatever 'he pleaſes in Heaven, in Earth, and 'in the Shades below.

He conſiders the Deity in his eternal Solitude before the Production of finite Beings. He ſays frequently like the *Egyptians*, 'That this firſt 'Source of the Deity is ſurrounded 'with thick Darkneſs, which no 'Mortal can penetrate, and that this 'inacceſſible God is only to be ador-'ed by Silence.' 'Tis this firſt Principle which he calls in ſeveral Places *the Being*, *the Unity*, *the ſupreme Good*; * the ſame in the intelligent World, that the Sun is in the viſible World. 'Tis in *Plato*'s Opinion, this Fountain of the Deity that the Poets called *Cœlus*.

* De Rep. l. 6. p. 686.

This Philoſopher afterwards repreſents to us this firſt Being as ſallying out of his Unity to conſider all the various Manners by which he might repreſent himſelf exteriourly; and thus the intelligible World, comprehending the Ideas of all Things, and the Truths which reſult thence, was formed in the Divine Underſtanding. *Plato* always diſtinguiſhes between the ſupreme Good, and that Wiſdom which is only an Emanation from him. 'That which offers us Truth, ſays he, 'and that which gives us 'Reaſon is *the ſupreme Good.* He 'is the Cauſe and Source of Truth. '† He hath begotten it like himſelf. '* As the Light is not the Sun, but 'an Emanation of it; ſo Truth is 'not the firſt Principle but his Ema-

† De Rep. l. 6. p. 687.

* Ibid. Τοῦτον τοίνυν φαναί μοι λέγειν τὸν τοῦ ἀγαθοῦ ἔκγονον ὃν τἀγαθὸν ἐγέννησεν ἀνάλογον ἑαυτῷ.

nation.

nation. As the Sun not only gives Light to Bodies, and makes them viſible, but contributes likewiſe to their Generation and Growth; ſo the ſupreme Good not only gives Knowledge to Creatures, but gives them their Being and Exiſtence too. This Emanation he calls *Saturn*, or the Son of *Cœlus*.'

In ſhort, he conſiders the productive Cauſe of all Things, as animating the Univerſe, and giving it Life and Motion. In the tenth Book of his Laws, * he proves that the Cauſe of Motion cannot be corporeal, becauſe Matter is not active in its Nature; and ſuppoſes another Principle to put it in Motion. This firſt Mover he calls the Soul of the World, and *Jupiter*, or the Son of *Saturn*. So that it is plain from hence, that the Trinity of *Plato* comprehends

* Lib. 10. p. 951, 952.

only

only three Attributes of the Deity, and not three Perſons.

Ariſtotle, *Plato*'s Diſciple, and Prince of the *Peripatetick* Philoſophers, calls God * 'the eternal and 'living Being, the moſt noble of all 'Beings, a Subſtance entirely diſtinct 'from Matter, without Extenſion, 'without Diviſion, without Parts, 'and without Succeſſion; who un-'derſtands every thing by one ſingle 'Act, and continuing himſelf im-'moveable, gives Motion to all 'Things, and enjoys in himſelf a 'perfect Happineſs, as knowing and 'contemplating himſelf with infinite 'Pleaſure.'

In his Metaphyſicks he lays it down for a Principle, that God † 'is a ſupreme Intelligence that acts

* Ariſt. Ed. Paris, 1629. Metaph. lib. 14. Cap. 7. p. 1000.

‡ Metaph. lib. 14. c. 10. p. 1005.

with

'with Order, Proportion and De-
'ſign; and is the Source of all that
'is good, excellent and juſt.'

In his Treatiſe of the Soul, he ſays, 'that *the ſupreme Mind* ‡ is 'in its Nature prior to all Beings, 'that he has a ſovereign Dominion 'over all.' And in other Places he ſays, '* that the firſt Principle is 'neither the Fire, nor the Earth, nor 'the Water, nor any thing that is 'the Object of Senſe; but that a 'ſpiritual Subſtance is the Cauſe of 'the Univerſe, and the Source of all 'the Order and all the Beauties, as 'well as of all the Motions and all 'the Forms which we ſo admire in 'it.'

Theſe Paſſages ſhew that *Ariſtotle* held the Eternity of the World only

‡ Id. de Anim. l. 1. c. 7. p. 628.
* Met. l. 1. c. 2, 3. p. 844, 845.

in

in Conſequence of his Notion that it was an Emanation poſterior in Nature to the Divine Mind, who being all Act, and all Energy, could not reſt in a State of Inactivity.

Beſides this firſt and eternal Subſtance, he acknowledges ſeveral other intelligent Beings that preſide over the Motions of the celeſtial Spheres. 'There is, ſays he, but one only 'Mover, and ſeveral inferior Dei-'ties. ‡ All that is added about 'the human Shape of theſe Deities, 'is nothing elſe but Fiction, invent-'ed on purpoſe to inſtruct the com-'mon People, and engage them to 'an Obſervance of good Laws. All 'muſt be reduced to *one only primi-'tive Subſtance*, and to ſeveral infe-'rior Subſtances, which govern in 'Subordination to the firſt. This is 'the genuine Doctrine of the An-

‡ Met. L. 14. c. 8. p. 1003.

'tients,

'tients, eſcaped from the Wreck of 'vulgar Errors and poetick Fables.

Cicero lived in an Age when Corruption of Manners and Scepticiſm were at their Height. The Sect of *Epicurus* had got the Aſcendant at *Rome* over that of *Pythagoras*; and ſome of the greateſt Men when they were reaſoning about the Divine Nature, thought fit to ſuſpend their Judgment and waver between the two Opinions of a *ſupreme Intelligence* and a *blind Matter*. *Cicero*, in his Treatiſe of the Nature of the Gods, pleads the Cauſe of the Academick Philoſophers who doubted of every thing. It is however to be obſerved, that he refutes *Epicurus* with great Force of Reaſon in his firſt Book, and that the Objections which he makes in his third, as an Academick, are much weaker than the Proofs that he draws from the Wonders that appear in Nature, which he inſiſts on in his

ſecond

ſecond Book, to demonſtrate the Exiſtence of a ſupreme Intelligence.

In his other Works, and particularly in his Book *de Legibus*, he deſcribes the Univerſe to us ‘ †† as a ‘ Republick, of which *Jupiter* is the ‘ Prince and the common Father. ‘ The great Law imprinted in the ‘ Hearts of all Men is to love the ‘ Publick Good, and Members of the ‘ common Society as themſelves; this ‘ Love of Order is the ſupreme Juſtice, and this Juſtice is amiable ‘ for its own Sake. To love it only for the Advantages it procures ‘ us, may be politick, but there's ‘ little of Goodneſs in it. 'Tis the ‘ higheſt Injuſtice to love Juſtice ‘ only for the Sake of Recompence. ‘ In a Word, the univerſal, immutable and eternal Law of all intelli-

†† Cic. de Leg. Ed. Amſt. 1661. L. 1. p. 1188, 1189, 1190, 1191, &c.

‘ gent

'gent Beings; is to promote the 'Happineſs of one another like Chil-'dren of the ſame Father.!

He next repreſents God to us as a Sovereign Wiſdom, from whoſe Authority it is ſtill more impracticable for intelligent Natures to withdraw themſelves than it is for corporeal ones. '‡ According to the Opinion of 'the wiſeſt and greateſt Men, ſays 'this Philoſopher, the Law is not 'an Invention of human Under-'ſtanding, or the arbitrary Conſti-'tution of Men, but a Conſequence 'of the eternal Reaſon that governs 'the Univerſe.

'The Rape which *Tarquin* com-'mitted upon *Lucretia*, continues 'he, was not leſs criminal in its Na-'ture, becauſe there was not at that 'time any written Law at *Rome* a-

‡ Cic. de Leg. l. 2. p. 1194.

'gainſt ſuch ſort of Violences. The 'Tyrant was guilty of a Breach of 'the eternal Law, the Obligation 'whereof did not commence from 'the time it was written, but from 'the Moment it was made. Now 'its Origin is as antient as the Di-'vine Intellect, for the true, the pri-'mitive, and the ſupreme Law is 'nothing elſe but the ſovereign Rea-'ſon of the great *Jove*. * This 'Law, ſays he in another Place, is 'univerſal, eternal, immutable. It 'does not vary according to Times 'and Places. It is not different now 'from what it was formerly. The 'ſame immortal Law is a Rule to 'all Nations, becauſe it has no Au-'thor but the one only God who 'brought it forth and promulged 'it.'

What a noble Idea does *Cicero*

* Frag. of the Repub. of *Cicero* preſerved by *Lactantius*, lib. 6. cap. 8.

give

give us of the Nature of the Soul in his Treatiſe of Conſolation. '**Thales*, ſays he, whom *Apollo* himſelf 'pronounced to be the wiſeſt of all 'Men, always maintained that the 'Soul is a Particle of the Divine 'Subſtance, and that it returns to 'Heaven as ſoon as it gets rid of 'the mortal Body to which it is u-'nited here. All the Philoſophers 'of the *Italick* School followed this 'Opinion. 'Tis their conſtant Doc-'trine that Souls come down from 'Heaven, and are not only the Work 'of the Deity, but a Participation 'of his Eſſence.

'If any one doubts of theſe Truths, 'continues he, 'tis eaſy to prove them. 'The immortal Nature of the Soul 'is demonſtrated by two Properties 'that we diſcover in it, its Activity 'and its Simplicity.

* Cic. de Conſ. p. 1300.

'Tis active of itſelf; it is the Source of all its own Motions; it has no Principle from whence it borrows its Power: It is therefore an Image of the Deity, and an Emanation of his Light. Now if God be immortal, how can the Soul periſh that is a Part of him?

Beſides the Soul is of a ſimple Nature, without any Mixture or Compoſition. It has nothing in common with the Elements, nothing that reſembles the Earth, the Water, the Air, or the Fire. We do not ſee in Matter any Property like the Memory which retains what is paſſed; like the Reaſon which foreſees what is to come; or like the Underſtanding which apprehends what is preſent. All theſe Qualities are divine, and can come from none but God alone. The Soul which proceeds from God partakes

'of his Eternity. 'Tis this Hope 'which makes wiſe Men eaſy at the 'Approaches of Death. 'Twas this 'Expectation which made *Socrates* 'drink the fatal Cup with Joy. Souls 'ſunk in Matter are afraid of the 'Diſſolution of this Body, becauſe 'they dream of nothing but what is 'Terreſtrial. O ſhameful Thought! 'ſuch as Mortals ought to bluſh at 'entertaining. Man is the only 'Creature upon Earth, that is allied 'to the Deity, or hath any Know-'ledge of him, and yet he is blind 'and ſenſeleſs enough to forget his 'heavenly Original, and be afraid 'of returning to his native Coun-'try.'

Such were the Reaſonings of *Ci-cero* when he conſulted natural Light, and was not carried away by a Fond-neſs of ſhewing his Wit to defend the Doctrine of the *Scepticks*.

To come at laſt to *Seneca* the Stoick. He was *Nero*'s Tutor, and lived in an Age when Chriſtianity was not in Credit enough to engage the Heathens to borrow any philoſophical Principles from thence.

'* 'Tis of very little Conſequence, ſays he, by what Name you call the Firſt Nature, and the Divine Reaſon that preſides over the Univerſe, and fills all the Parts of it. He is ſtill the ſame God. He is called *Jupiter Stator*, not as Hiſtorians ſay, becauſe he ſtopped the *Roman* Armies as they were flying, but becauſe he is the conſtant ſupport of all Beings. They may call him *Fate*, becauſe he is the firſt Cauſe on which all others depend. We Stoicks call him ſometimes *Father Bacchus*, becauſe he

* Senec. Ed. Antw. à Lipſio. 1632. de Benef. l. 4 p. 311.

'is the univerſal Life that animates 'Nature, *Hercules*, becauſe his Power 'is invincible, *Mercury*, becauſe he 'is the Reaſon, the Order, and the 'eternal Wiſdom. You may give 'him as many Names as you pleaſe, 'provided you allow but *one ſole omnipreſent Principle* that fills all that 'he hath made.'

Agreeable to *Plato*'s Notions, he conſiders the Divine Underſtanding as comprehending in it ſelf the Model of all things, which he ſtiles the immutable and almighty Ideas, † 'Every Workman, ſays he, hath a Model by which he forms his Work. It ſignifies nothing whether this Model exiſts outwardly and before his Eyes, or is formed within him by the Strength of his own Genius. So God produces within himſelf that perfect Model, which is the Pro-

† Sen. Ep. 65. p. 493.

'portion, the Order and the Beauty 'of all Beings.'

*'The Antients, ſays he in ano- 'ther Place, did not think *Jove* ſuch 'a Being as we repreſent him in the 'Capitol and in our other Buildings. 'But by *Jove* they meant the Guar- 'dian and Governor of the Uni- 'verſe, the Underſtanding and the 'Mind, the Maſter and the Archi- 'tect of this Great Machine. All 'Names belong to him. You are 'not in the wrong if you call him '*Fate*, for he is the Cauſe of Cauſes, 'and every thing depends on him. 'Would you call him *Providence*? 'you fall into no Miſtake. 'Tis by 'his Wiſdom that this World is go- 'verned. Would you call him *Na- 'ture?* you will not offend in doing 'ſo: 'Tis from him that all Beings 'derive their Origin; 'tis by him 'that they live and breathe.'

* Ib. Natur. Quæſt. lib. 2. p. 715.

Ther

There is no reading the Works of *Epictetus*, of *Arrian* his Diſciple, and of *Marcus Antoninus* without Admiration. We find in them Rules of Morality worthy of Chriſtianity; and yet thoſe Diſciples of *Zeno* believed like their Maſter, that there was but one Subſtance, that the ſupreme intelligent Being was material, and that its Eſſence was a pure *Æther* which filled all by local Diffuſion. The Error of theſe Materialiſts does not in any wiſe prove them to be Atheiſts; a falſe Notion about the Deity being far from proving that they believed none at all. What conſtitutes an Atheiſt, is, not the maintaining with the Stoicks that Extenſion and Thought may be Properties of the ſame Subſtance; or with *Pythagoras* and *Plato* that Matter is an eternal Production of the Deity; but real Atheiſm conſiſts in denying that there is a ſupreme Intelligence which made the

World by his Power, and governs it by his Wiſdom.

For our fuller Satisfaction with regard to the Theology of the Heathens, let us ſee what the Fathers of the Church thought of it. They had ſufficient Opportunities of knowing it throughly, by the frequent Diſputes which they held with them. And as this is a Matter of a very nice Nature, I will not indulge any thing to my own Conjectures, but will cite their own Words.

Arnobius introduces the Heathens complaining of the Injuſtice of the Chriſtians. ‘ * ’Tis a mere Calumny, ſay thoſe Heathens, to charge us with ſuch a Crime, as the denying of a ſupreme God. We call him *Jove*, the ſupremely Great, and ſovereignly Good. We dedicate our moſt magnificent Structures and our Capitols to him, to

* Arnob. lib. 1. p. 19.

‘ ſhew

'ſhew that we exalt him above all 'other Deities.

'* St. *Paul* in his preaching at 'Athens, ſays St. *Clement* of *Alex-* 'andria, inſinuates that the *Greeks* 'had a Knowledge of the Deity. 'He ſuppoſes that thoſe People adore 'the ſame God as we do, though 'not in the ſame manner. He does 'not forbid us to adore the ſame 'God as the *Greeks*, but he forbids 'us to adore him after the ſame 'way. He orders us to change the 'Manner, and not the Object of our 'Worſhip.'

'† The Heathens, ſays *Lactan-* 'tius, who admit ſeveral Gods, ſay 'nevertheleſs that thoſe ſubordinate 'Deities, though they preſide over 'all the various Parts of the Univerſe, 'do it in ſuch a manner, as that 'there is ſtill but one ſole Ruler

* Strom. l. 6. p. 635. † Lib. 1. p. 16.

'and

'and ſupreme Governour. From 'whence it follows that all the other 'inviſible Powers are not properly 'Gods, but Miniſters or Deputies 'of the only great and almighty 'God, who appointed them Execu-'tors of his Will and Pleaſure.'

Euſebius of *Ceſarea* goes further. '* The Heathens own that there is 'but one only God, who fills, per-'vades and preſides over univerſal 'Nature; but maintain that as he is 'preſent to his Work only in an incor-'poreal and inviſible manner, they are 'therefore in the right to worſhip him 'in his viſible and corporeal Effects.'

I ſhall conclude with a famous Paſſage of St. *Auguſtine*, who reduces the Polytheiſm of the Heathens to the Unity of one ſole Principle. '† *Jupiter*, ſays this Father,

* Præp. Evang. l. 3. ch. 13. p. 105.
† St. Aug. de Civ. Dei. l. 4. ch. 19.

'is, according to the Philoſophers, 'the Soul of the World, who takes 'different Names according to the 'different Effects which he produces. 'In the Æthereal Spaces he is called '*Jupiter*, in the Air *Juno*, in the 'Sea *Neptune*, in the Earth *Pluto*, 'in Hell *Proſerpina*, in the Ele-'ment of Fire *Vulcan*, in the Sun '*Phœbus* in Divination *Apollo*, in 'War *Mars*, in the Vintage *Bac-'chus*, in the Harveſt *Ceres*, in the 'Foreſts *Diana*, and in the Sciences '*Minerva*. All that Crowd of 'Gods and Goddeſſes are only the 'ſame *Jupiter*, whoſe different Pow-'ers and Attributes they expreſs by 'different Names.'

It is therefore evident by the Teſtimony of profane Poets, Heathen Philoſophers, and Fathers of the Church, that the *Pagans* acknowledged one ſupreme Deity. The Eaſtern People, the *Egyptians*, the *Greeks*,

Greeks, the *Romans*, and all Nations agreed univerſally in teaching this Truth.

About the fifteenth Olympiad, ſix hundred Years before the Chriſtian *Æra*, the *Greeks* having loſt the traditional Knowledge of the *Orientals*, began to lay aſide the Doctrine of the Antients, and to reaſon about the Divine Nature from Prejudices which their Senſes and Imagination ſuggeſted. *Anaximander* lived at that time, and was the firſt that ſet himſelf to deſtroy the Belief of a ſupreme Intelligence, in order to account for every thing from the Action of blind Matter, which by neceſſity aſſumes all Sorts of Forms. He was followed by *Leucippus*, *Democritus*, *Epicurus*, *Strato*, *Lucretius*, and all the School of the Atomical Philoſophers.

Pythagoras, *Anaxagoras*, *Socrates*, *Plato*, *Ariſtotle*, and all the great Men

Men of *Greece*, oppoſed this impious Doctrine, and endeavoured to prove the antient Theology of the *Orientals*. Theſe Philoſophers of a ſuperiour Genius obſerved in Nature, *Motion*, *Thought* and *Deſign*. And as the Idea of Matter includes none of theſe three Properties, they inferred from thence, that there was another Subſtance different from Matter.

Greece being thus divided into two Sects, they diſputed for a long time, without either Party being convinced. At length about the 120th Olympiad *Pyrrho* formed a third Sect whoſe great Principle was to doubt of every thing, and determine nothing. All the Atomiſts who had laboured in vain to find out a Demonſtration of their falſe Principles, preſently ſtruck in with the *Pyrrhonian* Sect. They ran wildly into the Syſtem of an univerſal Doubt, and

and carried it almoſt to ſuch an Exceſs of Frenzy, that they doubted of the cleareſt and moſt ſenſible Truths. They maintained without any Allegory, that every thing we ſee is only an Illuſion, and that the whole Series of Life is but a perpetual Dream of which thoſe of the Night are only ſo many Images.

At laſt *Zeno* ſet up a fourth School about the 130th Olympiad. This Philoſopher endeavoured to reconcile the Diſciples of *Democritus* with thoſe of *Plato*, by maintaining that the firſt Principle was indeed an infinite *Wiſdom*, but his Eſſence was only a pure *Æther*, or a ſubtile Light, which diffus'd it ſelf every where, to give Life, Motion, and Reaſon to all Beings.

In theſe laſt Ages the modern Freethinkers have done nothing but revive the antient Errors. *Jordano Bruno*,

Bruno, *Vannini*, and *Spinoza*, have vamped up the monſtrous Syſtem of *Anaximander*; and the laſt of the three has endeavoured to dazzle weak Minds, by dreſſing it up in a geometrical Form.

Some *Spinoſiſts* finding that they were every Moment at a Loſs for Evidence in the pretended Demonſtrations of their Maſter, are fallen into a ſenſeleſs ſort of Scepticiſm, called *Egomiſm*, where every one fancies himſelf to be the only Being that exiſts.

Mr. *Hobbes* and ſeveral other Philoſophers, without ſetting up for Atheiſts, have ventured to maintain, that Thought and Extenſion are Properties of the ſame Subſtance.

Des Cartes, *F. Malebranche*, *Leibnitz*, Dr. *Bentley*, Dr. *Clarke*, and ſeveral Philoſophers of a Genius equally

qually ſubtile and profound, have endeavoured to refute theſe Errors, and brought Arguments to ſupport the antient Theology. Beſides the Proofs which are drawn from the Effects, they have inſiſted on others drawn from the Idea of the firſt Cauſe. They ſhew plainly that the Reaſons of believing, are infinitely ſtronger than any Arguments there are for doubting. This is all that can be expected in metaphyſical Diſcuſſions.

The Hiſtory of former Times is like that of our own. Human Underſtanding takes almoſt the ſame Forms in different Ages, and loſes its Way in the ſame Labyrinths.

PART II.

Of the MYTHOLOGY *of the* ANTIENTS.

MEN left to the Light of their Reaſon alone, have always looked upon moral and phyſical Evil, as a ſhocking Phænomenon in the Work of a Being infinitely wiſe, good, and powerful. To account for it, the Philoſophers have had recourſe to ſeveral Hypotheſes.

Reaſon told them all, that what is ſupremely good could never produce any thing that was wicked or miſerable. From hence they concluded

ded that Souls are not now what they were at firſt; that they are degraded for ſome Fault committed by them in a former State; that this Life is a Place of Exile and Expiation; and in a Word, that all Beings are to be reſtored to their proper Order.

Theſe philoſophical Notions, however, had another Original. Tradition ſtruck in with Reaſon to gain them a Reception, and that Tradition had ſpread over all Nations certain Opinions which they held in common, with regard to the three States of the World, as I ſhall ſhew in this ſecond Part, which will be a ſort of Abridgment of the traditional Doctrine of the Ancients.

I begin with the Mythology of the *Greeks* and *Romans*. All the Poets ſpeaking of the Golden Age or Reign of *Saturn*, deſcribe it to us as an happy State, where there were neither

neither Calamities, nor Crimes, nor Labour, nor Pains, nor Diſeaſes, nor Death *.

They repreſent to us on the contrary, the Iron Age, as the time when phyſical and moral Evil firſt appeared; when Vices, Sufferings, and all manner of Evils came forth of *Pandora*'s fatal Box, and over-flowed the Face of the Earth †.

They ſpeak to us of the Golden Age revived, as of a time when *Aſtræa* was to return upon Earth; when Juſtice, Peace and Innocence were to flouriſh again with their original Luſtre; and when every thing was to be reſtored to its primitive Perfection ‡.

* *See* Heſiod. de Sæcul. aureo. Orpheus apud Procum. Theol. Plat. lib. 5. cap. 10. Lucretius lib. 5. Ovid. Metam. lib. 1. fab. 3. Virgil. Georg. lib. 2. l. 336.

† Ovid. Metam. lib. 1. fab. 4, 5, & 6. Virgil. Geog. lib. 1. lin. 126. Juvenal. Satyr. 6.

‡ Virg. Ecl. 4. Senec. Trag. OEdip. Act. 2.

In a Word, they ſing on all Occaſions the Exploits of a Son of *Jupiter*, who was to quit his heavenly Abode and live among Men. They give him different Names, according to his different Functions; ſometimes he is *Apollo* fighting againſt *Python* and the *Titans*. Sometimes he is *Hercules* deſtroying Monſters and Giants, and purging the Earth of their Enormities and Crimes. One while he is *Mercury*, or the Meſſenger of *Jove*, flying about every where to execute his Decrees; and another while he is *Perſeus* delivering *Andromeda* or human Nature, from the Monſter that roſe out of the great Deep to devour her. He is always ſome Son of *Jupiter* giving Battles and gaining Victories.

I lay no great Streſs upon thoſe poetical Deſcriptions, becauſe they may perhaps be looked upon as mere

meer Fictions, and a Machinery introduc'd to embelliſh a Poem and amuſe the Mind. Allegorical Explications are liable to Uncertainty and Miſtake. So that I ſhall paſs directly to repreſent the Doctrine of the Philoſophers, particularly that of *Plato*; who is the Source from whence *Plotinus*, *Proclus*, and the *Platoniſts* of the third Century drew their principal Notions.

To begin with the Dialogue of *Phædo*, or of Immortality, and give a ſhort Analyſis of it. *Phædo* gives his Friends an Account of the Condition that he ſaw *Socrates* in at the time of his Death. 'He quitted Life, (ſays he) 'with a peaceable Joy, and 'a noble Intrepidity.' His Friends asking him the Reaſon of it, 'I hope, (ſays *Socrates* in his Anſwer) 'to be 're-united to the good and perfect 'Gods, and to be aſſociated with

'better Men than thoſe I leave upon 'Earth.' *

When *Cebes* objects to him, that the Soul vaniſhed after Death, like a Smoke, and was entirely annihilated, *Socrates* ſets himſelf to refute that Opinion, and endeavours to prove that the Soul had a real Exiſtence † in an happy State, before it informed an human Body.

This Doctrine he aſcribes to *Orpheus* ‡. 'The Diſciples of *Or-* 'pheus, (ſays he) called the Body a 'Priſon, becauſe the Soul is here in 'a State of Puniſhment till it has ex- 'piated the Faults that it committed 'in Heaven.

'Souls (continues *Plato*) that are 'too much given to bodily Pleaſures, 'and are in a manner beſotted, wan-

* P. 48. † P. 57. ‡ Plat. Cratyl. p. 276.

'der

'der upon the Earth, and are put 'into new Bodies. * For all Sen-'ſuality and Paſſion bind the Soul 'more cloſely to Bodies, make 'her fancy that ſhe is of the ſame 'Nature, and render her in a manner 'corporeal. So that ſhe contracts 'an Incapacity of flying away into 'another Life, and being oppreſſed 'with the Weight of her Impurity 'and Corruption, ſinks deeper into 'Matter, and becomes thereby diſ-'abled to re-mount towards the Re-'gions of Purity, and attain to a 'Re-union with her Principle.

Upon this Foundation is built the Doctrine of the Tranſmigration of Souls, which *Plato* repreſents in his *Timæus Locrus* as an Allegory, and at other times as a real State, where Souls that have made themſelves unworthy of the ſupreme Beatitude,

* Phæd. p. 61, 62, 63.

ſojourn and ſuffer ſucceſſively in the Bodies of different Animals, till they are purged at laſt of their Crimes by the Pains they undergo. This hath made ſome Philoſophers believe that the Souls of Beaſts are degraded Spirits.

'Pure Souls, adds *Plato*, that 'have exerted themſelves here be-'low to get the better of all Cor-'ruption, and free themſelves from 'the Impurities of their terreſtrial 'Priſon, retire after Death into an 'inviſible Place, unknown to us, 'where the pure unites with the pure, 'the good cleaves to its like, and 'our immortal Eſſence is united to 'the divine.

He calls this Place the firſt Earth, where Souls made their Abode before their Degradation. 'The Earth, ſays he, 'is immenſe; we know and 'we inhabit only a ſmall Corner of

'it*. The ethereal Earth, the antient Abode of Souls, is placed in the pure Regions of Heaven, where the fixed Stars are ſeated. We that live in this low Abyſs, are apt enough to fancy that we are in an high Place, and we call the Air the Heavens; juſt like a Man that from the Bottom of the Sea ſhould view the Sun and Stars through the Water, and fancy the Ocean to be the Firmament it ſelf. But if we had Wings to mount on high, we ſhould ſee that *there* is the true Heaven, the true Light, and the true Earth. As in the Sea every thing is changed, and disfigured by the Salts that abound in it; ſo in our preſent Earth every thing is deformed, corrupted, and in a ruinous Condition, if compared with the primitive Earth.'

* P. 81.

Plato

Plato gives afterwards a pompous Deſcription of that aethereal Earth, of which ours is only a ſhattered Cruſt. He ſays, * that 'every thing there 'was beautiful, harmonious and 'tranſparent; Fruits of an exquiſite 'Taſte grew there naturally, and it 'was watered with Rivers of Nec-'tar. They breathed there the Light 'as here we breathe the Air, and 'they drank Waters that were purer 'than Air it ſelf.'

This Notion of *Plato* agrees in a great Meaſure with that of *Des Cartes*, about the Nature of the Planets. This modern Philoſopher thinks that they were at firſt Suns, which contracted afterwards a thick and opake Cruſt; but he does not enter into the moral Reaſons of this Change,

* P. 82.

his

his View being only to conſider the World as a natural Philoſopher.

This ſame Doctrine of *Plato* is likewiſe clearly explained in his *Timæus* *. There he tells us how *Solon* in his Travels diſcourſed with an *Egyptian* Prieſt about the Antiquity of the World, its Origin, and the Revolutions which had happened in it according to the Mythology of the *Greeks*. Upon which the *Egyptian* Prieſt ſays to him, 'O *Solon*, you '*Greeks* are always Children, and 'you never come to an Age of Ma-'turity: Your Underſtanding is 'young, and has no true Knowledge 'of Antiquity. There have been 'ſeveral Deluges and Conflagra-'tions upon Earth, cauſed by 'Changes in the Motion of the 'heavenly Bodies. Your Hiſtory 'of *Phaeton*, whatever Air it has

* Tim. p. 1043.

of

'of a Fable, is nevertheleſs not without a real Foundation. We *Egyptians* have preſerved the Memory of theſe Facts in our Monuments and Temples; whereas it is but a very little while that the *Greeks* have had any Knowledge of Letters, of the Muſes, and of Sciences.'

This Diſcourſe puts *Timæus* upon explaining to *Socrates* the Origin of Things, and the primitive State of the World. '* Whatever has been produced, ſays he, has been produced by ſome Cauſe. 'Tis no eaſy Matter to know the Nature of this Maker and Father of the Univerſe; and though you ſhould diſcover it, it would be impoſſible for you to make the Vulgar comprehend it.

* P. 1047.

'This

'This Architect of the World, continues he, 'had a Model by 'which he produced every thing, 'and this Model is himſelf. As he 'is good, and what is good *has* '*not the leaſt Tincture of Envy*, 'he made all Things, as far as 'was poſſible, like himſelf. He 'made the World perfect in the 'whole of its Conſtitution, perfect 'too in all the various Parts that 'compoſe it, which were ſubject nei-'ther to Diſeaſes, nor to Decay of 'Age.'

In the Dialogue which bears the Title of *Politicus*, *Plato* mentioning this primitive State of the World, calls it the Reign of *Saturn*, and deſcribes it in this Manner. '* God 'was then the Prince and common

* P. 537, 538.

'Father

'Father of all. He governed the 'World by himſelf, as he governs 'it now by inferior Deities. Rage 'and Cruelty did not then reign up-'on Earth. War and Sedition were 'not ſo much as known. God him-'ſelf took care of the Suſtenance of 'Mankind, and was their Guardian 'and Shepherd. There were no 'Magiſtrates, nor Civil Polity, as 'there are now. In thoſe happy Days 'Men ſprung out of the Boſom of 'the Earth, which produced them 'of it ſelf, like Flowers and Trees. 'The fertile Fields yielded Fruits and 'Corn without the Labour of Til-'lage. Men had no Occaſion for 'Clothes to cover their Bodies, be-'ing troubled with no Inclemency 'of the Seaſons; and they took 'their Reſt upon Beds of Turf of 'a perpetual Verdure.

'Under the Reign of *Jupiter*, 'the Maſter of the Univerſe *Saturn*, having

'having quitted as it were the Reins 'of his Empire, hid himſelf in an 'inacceſſible Retreat. The inferior 'Gods that governed under him, re-'tired too; the very Foundations of 'the World were ſhaken by Motions 'contrary to its Principle and its 'End, and it loſt its Beauty and its 'Luſtre. Then the Goods of Na-'ture were mixed and blended with 'Evils. But in the End, leſt the 'World ſhould be plunged in an e-'ternal Abyſs of Confuſion, God, 'the Author of the primitive Or-'der, will appear again, and reſume 'the Reins of Empire. Then he 'will change, amend, embelliſh and 'reſtore the whole Frame of Nature, 'and put an End to Decay of Age, 'to Diſeaſes, and Death.'

In the Dialogue under the Title of *Phœdrus*, *Plato* enquires into the ſecret Cauſes of *moral Evil*, which brought

brought in phyſical Evil. ‘ * There ‘ are in every one of us, ſays he, ‘ two leading and principal Springs ‘ of Action, the *Deſire of Pleaſure*, ‘ and the *Love of Virtue*, which are ‘ the Wings of the Soul. When ‘ theſe Wings are parted, when the ‘ Love of Pleaſure and the Love of ‘ Virtue move contrary Ways, then ‘ Souls fall down into mortal Bo- ‘ dies.’ Let us ſee here his Notion of the Pleaſures which Spirits taſte in Heaven, and of the Manner how Souls fell from the happy State which they enjoy'd there.

‘ † The great *Jupiter*, (ſays he) ‘ puſhing on his wing'd Chariot, ‘ marches firſt, followed by all the ‘ inferior Gods and *Genii*; thus they ‘ traverſe the Heavens, admiring the

* P. 1216. † P. 1222.

‘ infinite

'infinite Wonders thereof. But 'when they go to the great Ban-'quet, they raiſe themſelves to the 'Top of Heaven, and mount above 'the Spheres. None of our Poets 'ever yet ſung, or can ſing that *Su-'per-celeſtial Place.* * There Souls 'with the Eyes of the Mind, con-'template the truly exiſting Eſſence, 'which has neither Colour, nor Fi-'gure, nor is the Object of any 'Senſe, but is purely intelligible. 'There they ſee Virtue, Truth and 'Juſtice, not as they are here below, 'but as they exiſt in him who is the '*Being* it ſelf. There they are de-'lighted with that Sight till they are 'no longer able to bear the Glory 'of it, and then they return back to 'Heaven, where they feed again on *Nectar* and *Ambroſia.* Such is the 'Life of the Gods.

* Ὑπερϱάνιος τόπος.

'Now, continues *Plato*, * every
'Soul that follows God faithfully
'into that ſuper-celeſtial Place, con-
'tinues pure and without Blemiſh;
'but if it takes up with *Nectar* and
'*Ambroſia*, and does not attend on
'*Jupiter*'s Chariot to go and con-
'template Truth, it grows heavy
'and ſluggiſh. It breaks its Wings,
'it falls upon the Earth, and enters
'into an human Body more or leſs
'vile, according as it has been more
'or leſs elevated. Souls leſs degra-
'ded than others, dwell in the Bo-
'dies of Philoſophers. The moſt
'deſpicable of all animate the Bo-
'dies of Tyrants and evil Princes.
'Their Condition alters after Death
'and becomes more or leſs happy
'according as they have loved Vir-

* P. 1223.

'tu

'tue or Vice in their lifetime. After 'ten thouſand Years Souls will be 're-united to their Principle. Dur-'ing that ſpace of time their Wings 'grow again and are renew'd.

Such was the Doctrine which *Plato* oppoſed to the profane Sect of *Democritus* and *Epicurus*, who denied an eternal Providence on Account of the phyſical and moral Evil which they ſaw in the World. This Philoſopher gives us a fine Deſcription of the Univerſe. He conſiders it as an Immenſity filled with free Spirits, which inhabit and inform innumerable Worlds. Theſe Spirits are qualified to enjoy a double Felicity; the one conſiſting in the Contemplation of the Divine Eſſence, the other in admiring his Works. When Souls no longer make their Felicity conſiſt in the Knowledge of Truth, and when lower Pleaſures turn them off from the

Love of the ſupreme Eſſence, they are thrown down into ſome Planet, there to undergo expiatory Puniſhments till they are cured by their Sufferings. Theſe Planets are conſequently according to *Plato*'s Notion, like Hoſpitals or † *Places inſtituted* for the Cure of diſtempered Intelligences. This is the inviolable Law eſtabliſhed * for the Preſervation of Order in the Celeſtial Spheres.

This double Employment of Celeſtial Spirits, is one of the ſublimeſt Notions of *Plato*, and ſhews the wonderful Depth of his Genius. This was the Syſtem adopted by the Heathen Philoſophers, whenever they attempted to explain to us the Origin of Evil. And thus they reaſon; if Souls could without

† Νοσοκομεῖοι. * Θέσμος Ἀδεξείας.

Inter-

Intermiſſion contemplate the Divine Eſſence by a direct View, they would be impeccable, the Sight of the ſupreme Good neceſſarily engaging all the Love of the Will. To explain therefore the Fall of Spirits, they were forced to ſuppoſe an Interval, when the Soul withdraws from the Divine Preſence, and quits the ſupra-celeſtial Abode, in order to admire the Beauties of Nature, and entertain itſelf with *Ambroſia*, as a Food leſs delicate, and more ſuitable to a finite Being. 'Tis in theſe Intervals that ſhe becomes falſe to her Duty.

Pythagoras had learned the ſame Doctrine among the *Egyptians*. We have ſtill a very valuable Monument of it left in the Commentary of *Hierocles* upon the golden Verſes aſcribed to that Philoſopher. 'As our 'Diſtance from God, ſays this Author, 'and the Loſs of the Wings

'which uſed to raiſe us up to hea-
'venly Things, have thrown us
'down into this Region of Death
'which is over-run with all manner
'of Evils; ſo the ſtripping our
'ſelves of earthly Affections †, and
'the Revival of Virtues in us make
'our Wings grow again, and raiſe
'us up to the Manſions of Life,
'where true Good is to be found
'without any Mixture of Evil. The
'Eſſence of Man being in the Middle
'between Beings that contemplate
'God without ceaſing, and ſuch as
'are not able to contemplate him
'at all, he has it in his Power to raiſe
'himſelf up towards the one, or ſink
'down towards the other.'

'* The wicked Man, ſays *Hie-
rocles* in another Place, 'does not
'care that the Soul ſhould be im-

† Hierocles Com. in Aurea Carm. p. 187. Ed. Cant. 1709.
* Ib. Carm. p. 120.

mortal,

'mortal, for fear he ſhould live after 'Death only to ſuffer Puniſhment. 'But the Judges of the Shades be-'low, as they form their Judgment 'upon the Rules of Truth, do not 'decree, that the Soul ſhould exiſt 'no longer, but that it ſhould be 'no longer vicious. Their Buſineſs 'is to correct, and cure it, by pre-'ſcribing Puniſhments for the Health 'of Nature, juſt as Phyſicians heal 'the moſt inveterate Ulcers by In-'ciſions These Judges puniſh the 'Crime in order to extirpate Vice. 'They do not annihilate the Eſſence 'of the Soul, but bring it back to 'its true and genuine Exiſtence, pu-'rifying it from all the Paſſions that 'corrupt it. And therefore when 'we have ſinned, we ſhould be glad 'to embrace the Puniſhment, as the 'only Remedy for Vice.'

'Tis therefore evidently the Doc-trine of the moſt famous *Greek* Phi-

loſophers, 1ſt, That Souls had a Pre-exiſtence in Heaven. 2dly, That the *Jupiter* who marched at the Head of Souls before the Loſs of their Wings; and he to whom *Saturn* gave the Reins of his Empire after the Origin of Evil is a diſtinct Being from the ſupreme Eſſence, and is very like the *Mythras* of the *Perſians*, and the *Orus* of the *Egyptians*. 3dly, That Souls loſt their Wings, and were thruſt down into mortal Bodies, becauſe that inſtead of following *Jupiter*'s Chariot, they gave themſelves too much up to the Enjoyment of lower Pleaſures. 4thly, That at the end of a certain Period of time, the Wings of the Soul ſhall grow again, and *Saturn* ſhall reſume the Reins of his Empire in order to reſtore the Univerſe to its original Perfection.

Let us now examine the *Egyptian* Mythology, the Source from whence that

that of the *Greeks* was derived. I ſhall not offer to maintain the myſtical Explications that *Kircher* gives of the famous Table of *Iſis*, or of the *Obelisks* that are to be ſeen at *Rome*: I confine my ſelf to *Plutarch*, who has preſerved us an admirable Monument of that Mythology. To repreſent it in its real Beauties, it will be proper to give a ſhort and clear Analyſis of his Treatiſe of *Iſis* and *Oſiris*, which is a Letter written to *Clea*, Prieſteſs of *Iſis*.

‘ ‡ The *Egyptian* Mythology, ſays *Plutarch*, ‘ has two Senſes, the ‘ one ſacred and ſublime, the other ‘ ſenſible and *palpable*. ’Tis for ‘ this Reaſon that the *Egyptians* put ‘ *Sphinxes* before the Door of their ‘ Temples; deſigning thereby to ſignify to us that their Theology contains the Secrets of Wiſdom under enigmatical Words.’ This is alſo the

‡ Pag. 354.

Senſe

'Senſe of the Inſcription upon a 'Statue of *Pallas* or *Iſis* at *Sais*, *I 'am all that is, has been, and ſhall 'be, and no Mortal has ever yet re-'moved the Veil that covers me.*'

'* He afterwards relates the *E-'gyptian* Fable of *Iſis* and *Oſiris*. 'They were both born of *Rhea* and 'the *Sun*: Whilſt they were ſtill in 'their Mother's Womb, they co-'pulated and ingendered the God '*Orus*, the living Image of their 'Subſtance. *Typhon* was not born, 'but burſt violently through the Ribs 'of *Rhea*. He afterwards revolted 'againſt *Oſiris*, filled the Univerſe 'with his Rage and Violence, tore 'the Body of his Brother in Pieces, 'mangled his Limbs, and ſcattered 'them about. Ever ſince that time '*Iſis* goes wandring about the Earth, 'to gather up the ſcattered Limbs of

* Pag. 365.

her

'her Brother and Husband. The 'eternal and immortal Soul of *Oſi-* 'ris led his Son *Orus* to the Shades 'below, where he gave him Inſtruc- 'tions how to fight, and beat *Ty-* 'phon. *Orus* returned upon Earth, 'fought and defeated *Typhon*, but 'did not kill him. All that he did 'was to bind him, and take away 'his Power of doing Miſchief. The 'wicked one made his Eſcape after- 'wards, and was going to renew his 'Malice: But *Orus* fought him in 'two bloody Battels, and deſtroyed 'him entirely.'

Plutarch goes on thus; * 'Who- 'ever applieth theſe Allegories to 'the bleſſed immortal Divine Na- 'ture, deſerves to be treated with 'Contempt. We muſt not how- 'ever believe that they are mere 'Fables without any Meaning, like

* Pag. 358.

'thoſe of the Poets. They repre-
'ſent to us things that really hap-
'pened.

'It would be likewiſe a dange-
'rous Error, and manifeſt Impiety
'to interpret what is ſaid of the
'Gods, as *Euemerus* the *Meſſenian*
'did, and apply it to the antient
'Kings and great Generals. This
'would in the end ſerve to deſtroy
'Religion, and eſtrange Men from
'the Deity.'

'* There are others, adds he,
'much juſter in their Notions, who
'have wrote, that whatever is re-
'lated of *Typhon*, *Oſiris*, *Iſis*, and
'*Orus* muſt be underſtood of *Genii*
'and *Dæmons*. ‡ This was the O-
'pinion of *Pythagoras*, *Plato*, *Xe-
'nocrates*, and *Chryſippus*, who fol-
'lowed the antient Theologiſts in

* Pag. 358. ‡ Pag. 360.

'this

'this Notion. All thoſe great Men 'maintained that theſe *Genii* were ve-'ry powerful, and far ſuperior to 'Mortals. They did not however 'partake of the Deity in a pure and 'ſimple manner, but were compoſed 'of a ſpiritual and corporeal Nature; 'and conſequently capable of Plea-'ſures and Pains, Paſſions and Chan-'ges; for there are Virtues and 'Vices among the *Genii* as well as 'among Men. Hence come the 'Fables of the *Greeks* about the *Ti-'tans* and the Giants, the Engage-'ments of *Python* againſt *Apollo*, 'the Furies and Extravagance of '*Bacchus*, and ſeveral Fictions like 'thoſe of *Oſiris* and *Typhon*. Hence 'is it that *Homer* ſpeaks of good 'and evil *Dæmons*. *Plato* calls the 'firſt *Tutelary-Deities*, becauſe they 'are Mediators between God and 'Man, and carry up the Prayers of 'Mortals to Heaven, and bring us 'from thence the Knowledge and

'Reve-

'Revelation of ſecret and future 'Things.'

'†† *Empedocles*, continues he, 'ſays, that the evil *Dæmons* are pu-'niſhed for the Faults they have 'committed. The Sun precipitates 'them at firſt into the Air, the Air 'caſts them into the deep Sea. The 'Sea vomits them upon the Land, 'and from the Earth they are raiſed 'up at laſt towards Heaven. Thus 'are they tranſported from one Place 'to another, till being in the End 'puniſhed and purified, they return 'to the Place adapted to their Na-'ture.'

Plutarch, after having given ſuch a Theological Explanation of the *Egyptian* Allegories, gives likewiſe the phyſical Explications thereof; but he rejects them all, and returns to his

†† Pag. 361.

firſt

firſt Doctrine. ‘ † *Oſiris* is neither ‘ the Sun, nor the Water, nor the ‘ Earth, nor the Heaven; but what- ‘ ever there is in Nature well diſ- ‘ poſed, well regulated, good and ‘ perfect, all *that* is the Image of ‘ *Oſiris*. *Typhon* is neither ſcorch- ‘ ing Heat, nor the Fire, nor the ‘ Sea; but whatever is hurtful, in- ‘ conſtant and irregular.’

Plutarch goes farther in another Treatiſe, and enquires into the Cauſe of the origin of Evil: The Argument he makes uſe of on this Occaſion is equally ſolid and ſubtile, and is expreſſed thus: ‘ ‡ The Maker of the ‘ World being perfectly good formed ‘ all Things at firſt, as far as was ‘ poſſible, like himſelf. The World ‘ at its Birth received, from him that ‘ made it, all Sorts of good Things; ‘ Whatever it has at preſent unhappy

† Pag. 376. ‡ Plut. de Anim. form. p. 1015.

‘ and

'and wicked in it, comes from a 'Diſpoſition foreign to its Na-'ture. God cannot be the Cauſe of 'Evil, becauſe he is ſovereignly 'good; Matter cannot be the Cauſe 'of Evil, becauſe it has no active 'Force. But Evil comes from a 'third Principle, neither ſo perfect 'as God, nor ſo imperfect as Mat-'ter. This third Being is an intel-'ligent Nature, which being ſelf-'moving, hath within itſelf a Source, 'a Principle, and a Cauſe of Mo-'tion.'

I have already ſhewn that the Schools of *Pythagoras* and *Plato* aſſerted Liberty of Will. The former expreſſes it by the Nature of the Soul, which can either raiſe or ſink itſelf; the other by the *Wings of the Soul*, which may move different ways and be parted. *Plutarch* follows the ſame Principles, and makes Liberty conſiſt in the Activity of the

Soul, by which it is the Source of its own Determinations.

This Opinion therefore ought not to be looked upon as modern. It is at once both natural and philoſophical. The Soul can always ſeparate and re-unite, recall and compare her Ideas, and on this Activity depends her Liberty. We can always think upon other Goods than thoſe we are actually thinking of. We can always ſuſpend our Conſent to conſider if the Good that we enjoy, be, or be not the true Good. Our Liberty does not conſiſt in willing without any Reaſon for willing; nor in preferring a leſſer Good to what appears to us to be a greater; but it conſiſts in examining whether the preſent Good be a real or an imaginary Good. The Soul exerts its Liberty only when it is placed between two Objects that ſeem worthy of ſome Choice. It is never carried

away invincibly by the Impreſſion of any finite Good, becauſe it can think upon other Goods much greater than they, and thereby diſcover a ſuperior Charm and Attraction that is ſufficient to get the better of the apparent and deceitful Good.

It muſt be owned that the Paſſions by the lively Impreſſions which they make on us, ſometimes take up all the Capacity of the Soul, and hinder it from reflecting. They darken its diſcerning Faculty, and hurry it on to an Aſſent: They transform Objects, and place them in a wrong Light. But ſtrong as they are, they are never invincible; 'tis difficult indeed, but not impoſſible, to ſurmount them. 'Tis always in our Power to diminiſh their Force gradually, and prevent their Exceſs. This is the Warfare of Man on Earth, and this is the Triumph of Virtue.

The

The Heathens feeling this Tyranny of the Paſſions, were convinced by the Light of Nature alone, of the Neceſſity of a celeſtial Power to ſubdue them. They always repreſent Virtue to us as a *Divine Energy deſcending from Heaven.* They are continually bringing into their Poems Guardian Deities that inſpire, enlighten and ſtrengthen us, to ſhew that heroick Virtues can only proceed from the Gods. Theſe were the Principles upon which the wiſe Antients went, in their Arguments againſt thoſe Notions of *Fatality*, which are alike deſtructive to Religion, Morality and Society. To return to the *Egyptians.*

Their Doctrine, according to *Plutarch*, ſuppoſes 1. That the World was created without any phyſical or moral Evil, by a Being infinitely Good. 2. That ſeveral *Genii* a-

buſing their Liberty, fell into Crimes, and conſequently into Miſery. 3. That theſe *Genii* muſt ſuffer expiatory Puniſhments till they are purified and reſtored to their firſt State. 4. That the God *Orus*, the Son of *Iſis* and *Oſiris*, and who fights with the evil Principle, is a ſubordinate Deity, like *Jupiter* the Son of *Saturn*.

Let us paſs next into *Perſia*, to conſult the Mythology of the Orientals. The nearer we approach the firſt Origin of Nations, the clearer ſhall we find their Theology.

'* *Zoroaſter*, ſays *Plutarch*, 'taught that there are two Gods 'contrary to each other in their O-'perations, the one the Author of 'all the Good, the other of all the 'Evil in Nature. The good Prin-'ciple he calls *Oromazes*, the other

* De Iſid. & Oſir. p. 370.

'the

'the Dæmon *Arimanius* †. He ſays 'that the one reſembles Light and 'Truth, the other Darkneſs and Ig-'norance. There is likewiſe a mid-'dle God between theſe two, named '*Mythras* *, whom the *Perſians* 'call the Interceſſor or Mediator. 'The *Magi* add, that *Oromazes* is 'born of the pureſt Light, and *A-'rimanius* of Darkneſs; that they 'make War upon one another, and 'that *Oromazes* made ſix *Genii*, 'Goodneſs, Truth, Juſtice, Wiſdom, 'Plenty and Joy; and *Arimanius* 'made ſix others to oppoſe them, 'Malice, Falſhood, Injuſtice, Folly, 'Want and Sadneſs. *Oromazes* hav-'ing withdrawn himſelf to as great a 'Diſtance from the Sphere of *Ari-'manius*, as the Sun is from the 'Earth, beautified the Heavens with 'Stars and Conſtellations. He cre-

† Ibid.

* Διὸ καὶ Μίθρην Πέρσαι τὸν Μεσίτην ὀνομάζουσιν.

'ated afterwards four and twenty o-
'ther *Genii*, and put them into an
'Egg; (*by which the Ancients mean*
'*the Earth*) but *Arimanius* and his
'*Genii* pierced through this ſhining
'Egg, and immediately Evil was
'blended and confounded with Good.
'But there will come a Time ap-
'pointed by Fate, when *Arimanius*
'ſhall be entirely deſtroyed and ex-
'tirpated; the Earth ſhall change its
'Form, and become plain and even;
'and happy Men ſhall have only
'one and the ſame Life, Language
'and Government.

'*Theopompus* writes alſo, that accor-
'ding to the Doctrine of the *Magi*,
'theſe Gods muſt make War for nine
'thouſand Years, the one deſtroying
'the other's Work, till at laſt Hell ſhall
'be taken away. Then Men ſhall
'be happy, and their Bodies be-
'come tranſparent. The God who
'was the Author of their Being,
'keeps

'keeps himſelf retired till that time; 'an Interval not too long for a 'God, but rather like a Moment of 'Sleep.

We have loſt the ancient Books of the firſt *Perſians*; ſo that in order to judge of their Mythology, we muſt have recourſe to the oriental Philoſophers of our own time, and ſee if there be ſtill left among the Diſciples of *Zoroaſter* any Traces of the antient Doctrine of their Maſter. The famous Dr. *Hyde*, a Divine of the Church of *England*, who had travelled into the Eaſt, and perfectly underſtood the Language of the Country, has tranſlated the following Paſſages out of *Shariſthani*, an *Arabian* Philoſopher of the fifteenth Century. '* The firſt *Magi* did not look upon the two Principles as coeternal, but believed that the

* Hyde Rel. Ant. Perſ. c. 9. p. 163. & c. 22. 204.

'Light was eternal, and that the
'Darkneſs was produced in time;
'and the Origin of this evil Princi-
'ple they account for in this Man-
'ner: Light can produce nothing
'but Light, and can never be the
'Origin of Evil; how then was
'Evil produced, ſince there was no-
'thing coequal or like the Light in
'its eternal Production? Light, ſay
'they, produced ſeveral Beings, all
'of them ſpiritual, luminous and
'powerful. But their Chief, whoſe
'Name was *Ahriman* or *Arimanius*,
'had an evil Thought contrary to
'the Light. He doubted, and by
'that Doubt he became dark. Hence
'aroſe all the Evils, the Diſſention,
'the Malice, and every thing elſe
'of a contrary Nature to the Light.
'Theſe two Principles made War
'upon one another, till at laſt Peace
'was made, upon Condition that
'the lower World ſhould be in ſub-
'jection to *Arimanius* for ſeven

'Thou-

'Thouſand Years; after which ſpace 'of Time, he is to ſurrender back 'the World to the Light.'

Here we ſee the four Notions that I ſpeak of in the foregoing Work: 1. A State before Good and Evil were blended and confounded together. 2. A State after they were ſo blended and confounded. 3. A State when Evil ſhall be entirely deſtroyed. 4. A middle God between the good and the evil Principle.

As the Doctrine of the *Perſian Magi* is a Sequel of the Doctrine of the *Indian Brachmans*, we muſt conſult the one to put the other in a clear Light. We have but few Traces left of the antient Theology of the *Gymnoſophiſts*, yet thoſe which *Strabo* has preſerved, ſuppoſe the three different States of the World.

After

After that Hiſtorian has deſcribed the Life and Manners of the *Brachmans*, he adds, ‘ * Thoſe Philoſophers look upon the State of Men in ‘ this Life, to be like that of Children in their Mother's Womb; ‘ Death according to their Notion ‘ being a Birth to a true and an happy Life. They believe that whatever happens to Mortals here, does ‘ not deſerve the Name either of ‘ *good or evil.* Agreeable to the ‘ *Greeks* in ſeveral Things, they ‘ think that the World had a Beginning, and that it will have an End; ‘ that God who made it †, and who ‘ governs it, is every where preſent ‘ to his Work.’

The ſame Author goes on in this Manner; ‘ *Oneſecritus* being ſent ‘ by *Alexander* the Great to learn

* Lib. 15. p. 713, 714. Ed. Paris 1620.
† Ibid.

‘ the

'the Life, the Manners, and the 'Doctrine of thoſe Philoſophers, 'found a *Brachman* named *Calanus*, 'who taught him the following Prin-'ciples. (1.) Formerly, Plenty 'reigned over all Nature; Milk, 'Wine, Honey and Oil, flowed in 'a continual Stream from Fountains. '(2.) But Men having made an ill 'uſe of this Felicity, *Jupiter* depri-'ved them of it, and condemned 'them to labour for the Suſtenance 'of their Lives. (3.) When Tem-'perance and the reſt of the Virtues 'ſhall return upon Earth, then the 'antient Plenty ſhall be reſtored*.

For forming a better Judgment of the Doctrine of the ancient *Gymnoſophiſts*, I have conſulted what has been tranſlated of the *Vedam*, which

* ὑπῆρξεν is the firſt Aoriſt of the Verb ὑπάρχω *ſum*, and ought to be tranſlated *fiat*, not *facta eſt*, as *Xylander* has rendered it, for want of underſtanding the Notion of *Calanus*.

is

is the ſacred Book of the modern *Bramins*. Though its Antiquity is not perhaps ſo great as they affirm it to be, yet there is no denying but it contains the ancient Traditions of thoſe People, and of their Philoſophers.

'Tis plain by this Book, '* That 'the *Bramins* acknowledge one ſole 'and ſupreme God, whom they call '*Viſtnou*. That his firſt and moſt 'antient Production, was a ſecondary God, named *Brama*, whom 'the ſupreme God formed out of a 'Flower that floated upon the Surface of the great Deep before the 'Creation of the World; and that '*Viſtnou* afterwards, on account of '*Brama*'s Virtue, Gratitude and Fidelity, gave him Power to create 'the Univerſe.'

* *See* Abrah. Roger, *of the Religion of the* Bram. Part 2. ch. 1. & Kircher Sina Illuſt.

They

They believe moreover, ‘ † That ‘ Souls are eternal Emanations of ‘ the Divine Eſſence, or at leaſt that ‘ they were produced long before ‘ the Creation of the World; that ‘ they were originally in a State of ‘ Purity, but ſinned, and have been ‘ ever ſince thrown down into the ‘ Bodies of Men and Beaſts, accord- ‘ ing to their ſeveral Demerits; ſo ‘ that the Body, where the Soul re- ‘ ſides, is a ſort of Dungeon or Pri- ‘ ſon.’

In a Word, they hold, that ‘ af- ‘ ter a certain Number of Tranſmi- ‘ grations, all Souls ſhall be re-uni- ‘ ted to their Origin, ſhall be re- ‘ admitted into the Company of the ‘ Gods, and ſhall at laſt be dei- ‘ fied.’ *

† Ibid. Roger, Part 2. ch. 7.
* Ab. Kircher, Sina Illuſt.

I ſhould

I ſhould hardly have thought theſe Traditions authentick, or have brought my ſelf to truſt to the Tranſlators of the *Vedam*, if this Doctrine had not been perfectly agreeable to that of *Pythagoras*, which I gave an Account of a little before. This Philoſopher taught the *Greeks* nothing but what he had learned from the *Gymnoſophiſts*.

The Diſcovery of theſe uniform and agreeing Sentiments in *Greece*, in *Egypt*, in *Perſia*, and in the *Indies*, made me deſirous to advance further into the *Eaſt*, and to carry my Searches as far as *China*. I applied my ſelf accordingly to ſuch as underſtood the Language of that Country, had ſpent ſeveral Years together in it, and were well verſed in the original Books of that Nation. And in this Point particularly I have made great uſe of the Informations

I have

I have received from a Gentleman of a ſuperior Genius, who does not care to be mentioned till he has publiſhed a large Work upon theſe Matters, which will be of Service to Religion, and do Honour to human Underſtanding. In the mean time he has allowed me to publiſh the following Paſſages, which he tranſlated himſelf out of ſome antient *Chineſe* Books that have been brought into *Europe*, and which may be ſeen both at *Paris* and at *Rome*; ſo that all who underſtand the Language, may judge of the Faithfulneſs of the Tranſlation.

The Book *Yking*, i. e. the *Book of Changes*, is continually ſpeaking of a double Heaven; a *primitive* Heaven, and a *poſterior* Heaven. The firſt Heaven is there deſcribed in the following Manner: 'All Things were then in an happy 'State, every thing was excellent,

'every

'every thing was good, all Beings 'were perfect in their kind. In this 'happy Age Heaven and Earth em-'ployed their Virtues jointly to em-'belliſh Nature. There was no jar-'ring in the Elements, no Inclemen-'cy in the Air. All Things grew 'without Labour, an univerſal Fer-'tility reigned every where. The 'active and paſſive Virtues conſpir-'ed together without any Effort or 'Oppoſition, to produce and perfect 'the Univerſe.'

In the Books which the *Chineſe* call *King* or *Sacred*, we read the following Paſſage; 'Whilſt the firſt 'State of Heaven laſted, a pure 'Pleaſure and a perfect Tranquillity 'reigned over all Nature. There 'were neither Labour nor Fatigues, 'nor Pains, nor Crimes. Nothing 'made Oppoſition to the Will of 'Man.'

The

The Philoſophers who ſtuck to theſe antient Traditions, and particularly *Tchouangsé* ſays, 'That in 'the State of the firſt Heaven, Man 'was united inwardly to the ſupreme 'Reaſon, and outwardly he practi-'ſed all the Works of Juſtice. The 'Heart rejoiced in Truth, and there 'was no Mixture of Falſhood. Then 'the four Seaſons of the Year ſuc-'ceeded each other regularly without 'Confuſion. There were no impe-'tuous Winds, nor exceſſive Rains. 'The Sun and the Moon without 'ever ſuffering an Eclipſe, furniſhed 'a Light purer and brighter than 'at preſent. The five Planets kept 'on their Courſe without any In-'equality. Nothing did Harm to 'Man, and Man did Harm to no-'thing. An univerſal Amity and 'Harmony reigned over all Nature.

On the other ſide, the Philoſopher *Hoainantsé* ſpeaking of the latter Heaven, ſays, 'The Pillars of 'Heaven were broken, the Earth 'was ſhaken to its very Foundations. 'The Heavens ſunk lower towards 'the North; the Sun, the Moon, 'and the Stars, changed their Mo'tions; the Earth fell to pieces; 'the Waters encloſed within its Bo'ſom, burſt forth with Violence, 'and overflowed it. The Earth re'belling againſt Heaven, the Syſtem 'of the Univerſe was quite diſor'dered, the Sun was eclipſed, the 'Planets altered their Courſe, and 'the univerſal Harmony was diſ'turbed.'

The Philoſophers *Ventsé* and *Lietsé*, who lived long before *Hoainantsé*, expreſs themſelves almoſt in the ſame Terms. 'The univerſal 'Fertility of Nature, ſay theſe an-

'tient

'tient Authors, degenerated into an 'ugly Barrenneſs, the Plants faded, 'the Trees withered away, Nature 'deſolate and in Mourning, refuſed 'to diſtribute her uſual Bounty. All 'Creatures declared War againſt one 'another. Evils and Crimes over-'flowed the Face of the Earth.'

All theſe Evils aroſe, ſays the Book *Likiryki*, 'from Man's deſpiſing the 'ſupreme Monarch of the Univerſe. 'He would needs diſpute about 'Truth and Falſhood, and theſe Diſ-'putes baniſhed the eternal Reaſon. 'He then fixed his Looks on terreſ-'trial Objects, and loved them to 'exceſs. Hence aroſe the Paſſions, 'and he became gradually transfor-'med into the Objects he loved, and 'the celeſtial Reaſon abandoned him 'entirely. This was the original 'Source of all Crimes, which drew 'after them all manner of Evils ſent

'by Heaven for the Puniſhment 'thereof.'

The ſame Books ſpeak of a time when every thing is to be reſtored to its firſt Splendour, by the coming of an Hero called *Kiuntſé*, which ſignifies Shepherd and Prince, to whom they give likewiſe the Names of *The moſt Holy*, the *Univerſal Teacher*, and the *Supreme Truth*. He anſwers exactly to the *Mythras* of the *Perſians*, the *Orus* of the *Egyptians*, the *Mercury* of the *Greeks*, and the *Brama* of the *Indians*.

The *Chineſe* Books ſpeak likewiſe of the Sufferings and Conflicts of *Kiuntſé*, juſt as the *Syrians* do of the Death of *Adonis*, who was to riſe again to make Men happy *; and as the *Greeks* do of the Labour

* See the Deſcription that *Julius Firmicus* gives of the Feaſts, Ceremonies and Myſteries of *Adonis*.

and

and painful Exploits of the Son of *Jupiter* who was to come down upon Earth. It looks as if the Source of all theſe Allegories was only an antient Tradition common to all Nations, that the Middle God, to whom they all give the Name of *Soter* or *Saviour*, was to put an end to Crimes by his great Sufferings. But I do not lay a Streſs upon this Notion, my Deſign being only to ſpeak of the Traces that appear in all Religions of a Nature *exalted*, *fallen*, and *to be repaired* again by a Divine Hero.

Theſe Truths run equally throughout the Mythologies of the *Greeks*, the *Egyptians*, the *Perſians*, the *Indians*, and the *Chineſe*. 'Tis time to come at laſt to the *Jewiſh* Mythology.

I mean by it the Rabbiniſm or Philoſophy of the *Jewiſh* Doctors,

and particularly of the *Eſſenes*. Theſe Philoſophers aſſerted, according to the Teſtimony of *Philo* * and *Joſephus* ‡, 'That the literal 'Senſe of the ſacred Text was only 'an Image of hidden Truths. They 'changed the Words and Precepts 'of Wiſdom into Allegories, after 'the Cuſtom of their Anceſtors, who 'had left them ſeveral Books for 'their Inſtruction in this Science.'

'Twas the univerſal Taſte of the *Orientals* to make uſe of corporeal Images to repreſent the Properties and Operations of Spirits.

This ſymbolical Stile ſeems in a great Meaſure authorized by the ſacred Writers. The Prophet *Daniel* repreſents God to us under the Image of the *Antient of Days*. The *He-*

* Phil. de Leg. Alleg. l. 2. p. 53.
‡ Joſeph. de Bello Jud. lib. 2. c. 12.

brew

brew Mythologiſts and Cabbaliſts, who are a Succeſſion of the School of the *Eſſenes*, took occaſion from thence to explain the Divine Attributes, as Members of the Body of the *Antient of Days*. We ſee this Allegory carried to an Extravagance in the Books of the Rabbins. They ſpeak there of the Dew that diſtilled from the Brain of the *Antient of Days*, from his Skull, his Hair, his Forehead, his Eyes, and eſpecially from his wonderful Beard.

Theſe Compariſons are undoubtedly abſurd, and unbecoming the Majeſty of God: But the Cabbaliſtical Philoſophers pretend to authorize them by ſome very metaphyſical Notions.

The Creation, according to them, is a Picture of the Divine Perfections. All created Beings are conſequently Images of the ſupreme Be-

ing, more or leſs perfect in proportion as they have more or leſs Conformity with their Original.

Hence it follows that all Creatures are in ſome Reſpect like one another, and that Man, or the *Microcoſm*, reſembles the great World or *Macrocoſm*; the material World reſembles the intelligible World, as the intelligible World does the Archetype, which is God.

Theſe are the Principles upon which the allegorical Expreſſions of the Cabbaliſts are founded. If we ſtrip their Mythology of this myſterious Language, we ſhall find in it ſublime Notions very like thoſe which we have before admired in the Heathen Philoſophers. Now theſe are the four principal ones which I find clearly enough ſet forth in the Works of the Rabbins *Irira*, *Moſchech*, and *Jitzack*, which *Rittangelius*

gelius has tranſlated in his *Cabbala denudata*.

1. 'All ſpiritual Subſtances, Angels, human Souls, and even the Soul of the *Meſſias**, were created from the Beginning of the World: And conſequently our firſt Parent, of whom *Moſes* ſpeaks, repreſents not an individual Perſon, but all Mankind governed by one ſole Head. In that primitive State every thing was glorious and perfect; there was nothing in the Univerſe that ſuffered, becauſe there was no ſuch thing as Crime. Nature was a real and a ſpotleſs Image of the Divine Perfections.' This anſwers to the Reign of *Oſiris*, *Oromazes*, and *Saturn*.

2. 'The Soul of the *Meſſias*, by his Perſeverance in the Divine

* Viſion, Ezekielit. Mercar. Exp. apud Rittang. p. 225. T. 3.

'Love,

'Love, came to a ſtrict Union with 'the pure Godhead, and was deſer- 'vedly advanced to be the King, 'the Head and the Guide of all Spi- 'rits.

* This Notion has ſome Reſemblance to thoſe which the *Perſians* had of *Mythras*, the *Egyptians* of *Orus*, and the *Greeks* of *Jove*, the Guide that led Souls into the ſupra-celeſtial Abode.

3. 'The Virtue, Perfection and 'Beatitude of Spirits or *Zephirots*, 'conſiſted in continually receiving 'and rendring back the Rays which 'flowed from the infinite Centre, 'that ſo there might be an eternal 'Circulation of Light and Happi- 'neſs in all Spirits †. Two ſorts of '*Zephirots* failed in the Obſervance 'of this eternal Law. The Cheru-

* Ib. p. 226. Cap. 1. p. 244.

† Ibid. de Revol. anim. Par. 1.

'bim,

'bim, who were of a ſuperior Or-
'der, did not render back this Light,
'but kept it within themſelves, ſwel-
'led, and became like Veſſels that
'are too full, till at laſt they burſt
'in Pieces, and their Sphere was chan-
'ged into a gloomy *Chaos*. The
'*Iſchim*, who were of an inferior Or-
'der, ſhut their Eyes againſt this
'Light, turning themſelves towards
'ſenſible Objects*. They forgot the
'ſupreme Beatitude of their Nature,
'and took up with the Enjoyment
'of created Pleaſures. They fell
'thereby into mortal Bodies.

4. 'Souls paſs through ſeveral
'Revolutions before they return to
'their primitive State; but after the
'coming of the *Meſſias*, all Spirits
'will be reſtored to their Rank,
'and be put in Poſſeſſion of the an-
'tient Happineſs which they enjoyed

* Phil. Cabbal. diſſ. 8va. 13. p. 173. T. 3. Rittang.

'before

'before the Sin of our firſt Pa-
'rent †.'

I leave the Reader to determine whether theſe four Notions do not reſemble thoſe which we have found in *Perſia*, in *Egypt*, and in *Greece*. And this Reſemblance I thought a ſufficient Authority for me to give the four mythological Pictures which are inſerted in the foregoing Work.

In all theſe Syſtems we ſee that the antient Philoſophers, in order to refute the Objections of the Impious drawn from the Origin and Duration of Evil, adopted the Doctrine of the *Præ-exiſtence of Souls*, and *their final Reſtoration*. Several Fathers of the Church have maintained the firſt Opinion, as the only philoſophical Way of explaining original Sin. And *Origen* made uſe of the latter, to oppoſe the Libertines of his time.

† De Revol. Anim. p. 307.

It

It is far from my Intention to defend theſe two Opinions diſcountenanc'd by the Church. All the uſe I make of the Arguments which the wiſe Antients found out againſt Impiety, is to ſhew, that Reaſon alone furniſhes Means ſufficient to confound ſuch Philoſophers as refuſe to *believe unleſs they can comprehend.*

'Tis for this Reaſon that I make *Daniel* ſpeak a different Language from *Eleazer.* The Prophet adviſes *Cyrus* to lay aſide all ſubtile Speculations, and to leave to God the Care of juſtifying the incomprehenſible Steps of his Providence. He plunges him again in an Obſcurity more wholſome and more ſuitable to human Weakneſs, than all the Conjectures of Philoſophers. He reduceth what we are to believe on this Subject, to theſe four principal Truths.

1. God

1. God being infinitely good, cannot produce wicked and miſerable Beings; and therefore the moral and phyſical Evil which we ſee in the Univerſe, muſt come from the Abuſe that Men make of their Liberty.

2. Human Nature is fallen from the firſt Purity in which it was created, and this mortal Life is a State of Trial, in which Souls are cured of their Corruption, and aſpire to Immortality by their Virtue.

3. God is united to human Nature in order to expiate moral Evil by his Sacrifice. The *Meſſias* will come at laſt in his Glory to deſtroy phyſical Evil, and renew the Face of the Earth.

4. Theſe Truths have been tranſmitted to us from Age to Age, from the time of the Deluge till now, by an

an univerſal Tradition. Other Nations have obſcured and altered this Tradition by their Fables. It has been preſerved in its Purity no where but in the Holy Scriptures, the Authority of which cannot be diſputed with any Shadow of Reaſon.

'Tis a common Notion that all the Footſteps of natural and reveal'd Religion which we ſee in the Heathen Poets and Philoſophers, are originally owing to their having read the Books of *Moſes*. But 'tis impoſſible to anſwer the Objections which are made againſt this Opinion. The *Jews* and their Books were too long concealed in a Corner of the Earth, to be reaſonably thought the primitive Light of the *Gentiles*. We muſt go further back, even to the Deluge. 'Tis ſurpriſing that thoſe who are convinced of the Authority of the ſacred Books, have not made Advantage of this Syſtem to prove the Truth of the

Moſaick

Moſaick Hiſtory concerning the Origin of the World, the univerſal Deluge, and the re-peopling of the Earth by *Noah*. 'Tis hard to explain otherwiſe than by the Doctrine I have put in the Mouth of *Daniel*, that Uniformity of Sentiments which we find in the Religions of all Nations.

The four great Principles I have ſpoken of, ſeem to me the Foundation of Chriſtianity. I have had a Pleaſure in paying this ſmall Homage to our Religion by endeavouring to juſtify its Tenets againſt the ſuperſtitious Prejudices of weak Minds, and the vain Subtilties of audacious Criticks, who cavil at eternal Wiſdom.

FINIS.